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*A Native Pastorate.**

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THE history of Christianity in the world shows clearly that a regular pastorate is necessary to the life and growth of the Church. The Society of Friends has existed for many years without any regularly constituted pastorate, but they have shown no aggressive power and made no advance beyond the circumstances that gave them birth. That the apostles under the direction of the Holy Spirit set up a ministry and ordained pastors and teachers in the church cannot be doubted. Hence it is that missionary work in every land must sooner or later face the question of a native ministry. No church is prepared to stand alone, nor is she equipped for her work of maintaining and propagating the Gospel till she has a properly qualified ministry.

The word pastor is often used with such latitude as to make discussions on the subject of a native pastorate contradictory and misleading. In order to avoid misunderstanding and give a definite meaning to the discussion it is necessary to define what is meant by a native pastor. A pastor is a man set apart to the business of preaching, empowered to enforce discipline and administer ordinances, and set over one or more congregations. A native pastor is the peer of the foreign missionary so far as his ecclesiastical status is concerned. A church with a native pastor is supposed to be independent of foreign supervision or control, except so far as the foreign missionary may have influence in the Presbytery or other governing body to which the church is subject.

The two fundamental questions in relation to this subject are: 1st, How shall suitable men for pastors be found and trained? 2nd, How shall the churches be led to seek and support them? Let us consider briefly these two points.

* From the Records of the Shantung Conference.

I. How shall suitable men for pastors be found and trained?

The great majority of Christian denominations have ever felt the necessity of providing some means for the raising up and training of men for the pastoral office. In olden times we read that there were schools of the prophets, and the Christian church also very early in her history had schools for the educating and training of her candidates for the ministry. In modern times a few denominations during their earlier years have opposed an educated ministry or the setting up of any special means for preparing men for this office, professing to depend wholly on the Holy Spirit to call men directly from the midst of the people and by His own teaching alone fit them to assume and discharge the duties of the pastoral office. As a rule, however, it was not long till they changed their policy. As soon as the zeal begotten of the circumstances that gave them birth began to wane, they came to feel the need of men specially prepared to preach and to defend the truth, and to shepherd the churches. No such an institution as the church of Christ can continue to exist, much less be successfully and aggressively propagated, without a class of men specially for and devoted to its interests.

Apostolic example is sometimes quoted as against the idea of taking any special steps to train men for preaching. We are confidently told that the apostles opened no schools, theological or otherwise. It is in point, however, to remark that apostolic example is not necessarily applicable to all times and circumstances. The experience of the church throughout the Christian centuries is worthy of great weight. Moreover, Christ Himself set us an example of giving men a special training for their work. He founded His church by training a few men. Can we do better than follow His example?

As the founders of the Christian church in China, we missionaries owe it to that church to assist them in providing for themselves a properly qualified ministry. There is no more important thing that we can or ought to do for them. It is not necessary to enlarge on theological training as such. The methods pursued by various denominations in Christian lands are substantially the same. They should of course be modified to suit the special circumstances of the church in China. The great question is, how are suitable men to be found. Without doubt schools are the chief, as well as the best, agency for this purpose. I do not lose sight of the fact that men educated in heathenism and converted in manhood may sometimes be put into the ministry and be eminently useful and faithful men. But as a rule they are not safe men. They may make good evangelists under the eye of the missionary, but are not generally safe men on whom to put the full responsibility of the pastoral office. The

general experience of missionaries will, I think, bear me out in this statement.

A well grounded Christian character and a well developed conscience are essential in a candidate for the pastoral office, and these come only as the result of years of teaching, and training from youth which is ever the formative period of life. In the circumstances which surround us in a heathen land the utility of Christian schools for this purpose has been abundantly demonstrated many times. The best schools for this purpose, however, are not such as are organized specifically for the educating of young men for preachers and nothing else, but rather such as educate on a broader basis, leaving questions of preaching or not preaching dependent on the call of God's Spirit and the response of a personal consecration. Only those who have passed this stage and have proved themselves worthy should receive a special theological training. Much injury has been done to the reputation of mission schools by turning them into a species of theological training, fitting their pupils for preachers and for nothing else and so introducing them to the ministry as a pure matter of educational training. The machine is set to that gauge, and it grinds them out accordingly. In this way not a few have been led to preach who were not called of God, and whose ministry did not honor their calling. Let the education be broader and more comprehensive, fitting for various callings, and this evil will be avoided, and the purpose to preach will arise as it should in response to the call of God.

II. *How shall the churches be induced to call and support pastors?* Just here no doubt lies the chief difficulty, and it is a difficulty that is many-sided. Let us consider a few of these difficulties.

1st. Too much must not be expected of the infant church in China.

Our newly-planted churches are generally small in numbers and composed of the poor. A very conservative estimate in regard to the churches in America is that it requires from 250 to 300 members in good standing to support a pastor. In the cities and large towns the average would reach at least 400 to 600. It is rare thing that so many can be found in China within the reach of one meeting place. In such a case there would not, I imagine, be the least difficulty in their supporting a pastor. When only a half or a third or a fourth of a pastor's time is given, the people are naturally unwilling to give so much. This is as true at it is in China. Let us not expect of Chinese Christians more than is done by Christians in Western lands. During their time of weakness they should be assisted; otherwise a native pastorate will be indefinitely delayed.

2nd. The churches must be trained to appreciate the services of a good pastor and preacher.

So far as my own experience and observation go the capital difficulty in establishing a self-supporting pastor is the want of any special desire for a pastor. Our home secretaries, who think they know all about the situation, write out quite confidently, saying, "If the native church will not support their pastor let them do without." Such a policy will perhaps serve a purpose in Christian lands where a preached Gospel is highly valued and where it is known that a church will not live without a pastor, but it will not serve in China. To such an ultimatum the reply of the church would simply be, "Very well, we can get on quite well without a pastor; we are not specially anxious for one." The question is, why this indifference? Various reasons no doubt operate. First, There is the want of earnest zeal for Christ and of a sense of personal responsibility for the progress of the Gospel; a low state of religion in the hearts of the people. Second, There is a want of appreciation of a preached Gospel. The taste for good preaching needs to be cultivated. It is an important factor in bringing men to the house of God on the Sabbath. Many of our missionary brethren, I am sorry to say, do not strive and labor as they should to preach well. They are content to get on with a very limited vocabulary of the language and then, instead of preaching, they explain and exhort and talk on a minimum of preparatory study and in a manner which excites no interest and makes no impression, and which of course creates no appetite for good preaching. Native evangelists and helpers follow the model of their foreign teacher with the same result. Dr. Nevius in his "Mission Methods" inveighs against regular and carefully prepared sermons, on the ground that the Chinese Christians are too ignorant to appreciate them. This I regard as a capital mistake. Good preaching is essential to the successful establishment of a native pastorate. Third, In some cases, at least, it is foreseen by the people that a native pastor means more or less of a divorce from the foreign missionary through whom is obtained assistance—in lawsuits, or employment for themselves, their sons, or other special advantages. Even when nothing in particular is in sight they assume that they will probably fare better by being in direct touch with the missionary, just as people in the West will decide their church connections from the standpoint of social or business advantage. Fourth, They know that a pastor means liberal giving for his support, while no pastor means comparative immunity from the burden of giving, especial freedom from responsibility for any particular amount. The pecuniary question is always the dominant one in China. Fifth, No pastor means comparative freedom from restraint in regard to the Sabbath

and also in regard to many of the moralities of a consistent Christian life. The missionary being only occasionally on the ground will rarely discover their inconsistencies. Lastly, Local leaders and exhorters are very often jealous of their own influence and leadership, and hence will rather oppose than facilitate the settlement of a pastor. This difficulty is a serious one, because it takes away all leverage from him who would urge the support of a pastor.

How shall the thing be remedied? The problem is one of no small difficulty. It has engaged the earnest attention of many good men, but no successful patent has been taken out. I will venture a few suggestions. First, As soon as possible good and faithful preachers should be provided whom the people will hear gladly and whose preaching will beget the desire for their retention as pastors. For a time these men will probably have to be supported in part; but this support should be withdrawn as the churches grow and as the desire for a pastorate increases. My own judgment is that during this time of trial and preparation the preacher should be frequently moved from place to place. Second, Something, yea much, can be done by frequently setting forth to the people the great advantage there is in the regular means of grace, both in regard to their own spiritual growth and in regard to the instruction and salvation of their children. Third, The radical cure for this indifference is in a revival of religion in each church, by which the whole moral and spiritual tone of the people shall be raised. With this end in view special meetings should be held and special efforts made. The Chinese are in great need of more emotion in their religion. A little religious excitement would do them no harm. It would lift them into a higher plane of religious experience and open their hearts to support the Gospel.

3rd. The churches must be trained to the idea and the practice of giving. Many, perhaps most, missionaries are remiss in this regard. This is partly due to the fact that the people are so poor, that what they could give amounts to very little and often seems scarcely worth the while. A more important reason, however, is the want of any object that can be brought near to the hearts of the people and so call forth their gifts. Without an approved object that appeals to the conscience of the people they will not give. Nowhere in the world do men give liberally on theoretical principles. There must be a definite object, and to be effective it must carry with it an appeal to the conscience and the heart. The building of a church, and the care of the poor, and the entertainment of inquirers afford such objects to a certain extent, but something more is needed, something that is of the same character as the supporting of a pastor. I know of nothing so suitable as help-

ing to support the man who as pastor or evangelist preaches to them the Gospel. I have seen various other methods tried, but none seems equal to this. That some difficulties inhere in it is of course conceded, but on the whole it is the best practicable plan. The missionary is at a peculiar disadvantage in this matter, because he has his own independent support and lives so far above the people for whom he labors as to place his support quite beyond their ability. In the presence of what the Chinese cannot but consider the lavish expenditure of money on himself, his house, his living, his traveling, etc., his efforts to induce the people to help support a pastor, whom he supports in part, are badly handicapped. The difficulty is inherent in the circumstances, and the best that can be done is to try to overcome it by patient and persistent exhortation and teaching. It sometimes happens that during the infancy of a station or a church the missionary thinks it unwise to press the subject of giving, lest in their ignorance the people would think he was making gain of them. This is certainly a great mistake. All converts should be instructed from the first that it is their duty to help support the institutions of religion, and regular contributions should be taken for the purpose. It often happens, however, in the absence of any object appealing to the hearts of the people that their contributions are a mere pittance, and so the idea and habit of giving a mere trifle is confirmed. When, by and by, a pastor is named the amount required quite frightens the people out of the idea and they decline to assume the responsibility. In a word, to secure from the native church liberal giving for the support of a pastor requires wise and patient training. It cannot be done in a day nor will the application of drastic measures achieve the result.

4th. A successful native pastorate carries with it, by necessity, the autonomy of the native church.

It is vain to expect that a church, kept wholly or even largely within the leading strings of the foreign missionary, will be self-supporting. Without a due sense of responsibility to God for the propagation and support of the Gospel no church will come up to the measure of its duty, nor will a pastor rightly discharge his duty. But responsibility implies authority. Where the authority is there the responsibility gravitates. This is a universal law which cannot be evaded. The native pastor must be clothed with all the legitimate functions of his office, both teaching and governing, and the church must be allowed to control its own affairs, otherwise the proper sense of responsibility will not be felt and the proper response secured. Missionaries urge with great vehemence on native churches the duty of supporting preachers while they themselves retain all the administrative authority in their own hands. In so doing they are

fighting against the nature of things and will never succeed. A just appreciation of this principle in dealing with the business of self-support will greatly facilitate the end in view.

CONCLUSION.

The business of the missionary may be summed up in two things. First, To evangelize and gather believers into churches and, second, to train and educate men to be their pastors—his final end being the establishment of a native church equipped for the work of aggressive evangelization. During the progress of this work it is neither necessary nor desirable that he should work alone. A prudent man can multiply the effect of his work many times by using properly qualified evangelists and helpers, while at the same time he is raising up and training men to become pastors of the churches. There is no inherent reason why mission funds should not be used for the support of such helpers and also to assist pastors in weak churches.

Strange People in the Mountains of Chihli.

BY REV. WILLIAM S. AMENT, D.D., PEKING.

YEARS ago we had heard of the existence of a community of people, differing in speech, garb, and some customs from the rest of the Chinese. Their residence was said to be some three hundred *li* from the departmental city of Cho-chou, 涿州, which city is 140 *li* from Peking, south-west, on the great road to Pao-ting-fu. There were parts of the two counties of Fang-shan and Lai-shui which lay between the region where these people lived and their political center, Cho-chou. There were reasons for this separation, as will hereafter be seen. By reference to the Cho-chou-chih, 涿州志, we found the region referred to under the name Shan-p'o, 山坡, comprising eighteen small villages within a circuit nearly 40 *li* in diameter. These people are the descendants of that horde of rebels who followed Li Tzu-ch'eng, 李自成, the destroyer of the Ming dynasty, from Shansi when he rose in rebellion against Ch'ung Chen, 崇禎, the last and most unfortunate Emperor of the Ming. Under the title of Ch'uang Wang, 闖王, Li Tzu-ch'eng succeeded, through the treachery of a eunuch, in capturing Peking, proclaimed himself Emperor, maintained his precarious throne for eighteen days, and was then driven out by the combined forces of Wu San-kuei, 吳三桂, the Chinese General in command at Shan-hai-kuan, and the

Manchus whom he had invited to assist him. The thousands who followed Li Tzu-ch'eng were ruthlessly butchered by the Wu San-kuei, whose father had been killed by the rebels, and what touched him most keenly, perhaps, his favorite concubine had been carried away captive by one of Li's subordinate chiefs.

After some months the rebellious host of Ch'uang Wang was supposed to have been exterminated. Wu San-kuei reported his victories to the throne, and was rewarded with the title of P'ing Hsi Wang, or Pacificator of the West. There was a little company of Shansi people who had secreted themselves in the Chihli mountains till the armies of Wu San-kuei had passed along. They then came forth from their concealment, shaved their heads, and proffered their allegiance to the present dynasty. Their lives were spared, but they were not allowed the privilege of returning to their old homes in Hung-tung-hsien, Shansi. It was a great question what should become of these repentant rebels. The magistrates of several districts refused to allow them in their territory or take the superintendence. Finally, the Cho-chou magistrate, being of a more friendly disposition, offered to look after the interests of these people, provided a residence was found for them outside his own boundaries. After some difficulty an unoccupied region in the mountains of Chihli was found and set aside for their occupancy. So up the narrow valley of the Chü-ma river, 拒馬河, the weary wanderers were compelled to climb till their directors allowed them to settle down in the sunny vales of Shan-p'o, where there seemed to be just enough land capable of cultivation to keep soul and body together. They were not to intermarry with the people of the plains; their women were not to bind their feet, except in the form and not the substance, and the arrangement of the women's hair was to be sufficiently unlike that of the women of the plains that could be distinguished anywhere. With the characteristic energy and thrift of the Shansi people, they set to work on their barren hill-sides and have terraced them into fertile fields. Millet seems to be their favorite crop, and they produce most abundant harvests. Wild peach and apricot trees were found in the mountains. They took special care of the walnut trees till now the exportation of walnuts is one of their chief industries. The original company was separated into three villages, or peaks, named respectively, Shang-p'o Chung-p'o, Hsia-p'o. A new name, unlike any on the plains, *i.e.*, Lao-jen, 老人, was given to the man selected to report once a year for his village at the Cho-chou yamen. These three villages have now increased in number to eighteen, with still three Lao-jen for the whole number, and the three hundred people in the original company may now number four thousand. Their territory remains

the same as at the beginning of this dynasty, and seems ample for their accommodation.

Before mentioning more in detail their customs or peculiarities, it may be interesting for the reader to proceed with us up the trail to this unique settlement. It was the fourth day of April when Dr. Ingram, the writer, a colporteur, one servant, with our four animals and their two drivers, set out from Cho-chou to reach Shan-p'o. No one seemed to know quite what direction we were to take, or what we were expected to find. The outsiders who penetrate those valleys are very few. We were told to proceed to Chang-fang-k'ou, 張房口, 60 *li* from Cho-chou, and the entrance to the mountains was supposed to be there. Our animals proved to be abnormally slow, the saddles were hard and ill-packed. These things, together with a stiff north wind that blew in our faces, made the first day out one of great discomfort. Dr. Ingram kept warm by chasing the mallards and teal in the ponds and little mountain streams which we crossed. Four ducks were the result of this first day's shooting. Chang-fang is the most north-westerly of the market-towns of Fang-han-hsien, and is, to all intents and purposes, a thorough mountain town. It is supported by the traffic from the mountains, and supplies for the dwellers in the mountains are largely purchased there. The people gathered round us in a friendly way. Doctor Ingram was kept busy looking after their bodily ailments. We disposed of about sixty books, feasted on duck flesh in the evening, and prepared for our tour, beyond civilization, on the morrow. We were told that nothing was to be purchased in the mountains but millet and walnuts, or possibly a few eggs, so we purchased twenty-five cattles of flour, thinking that amount would be sufficient for four men for six days. We found afterwards that the two donkey-drivers had secured the same amount for two men. Both parties proved to be well provided for. On the morning of the 5th of April we were fortunate in finding some fuel-gatherers, bound for the mountains, who would show us the way. It was fortunate we did so, as the paths out and from the village were many and circuitous. It might have been two miles before we struck the river and soon had left the plains entirely out of sight. We seemed to be ushered into a new world. The river was no small rivulet, but a stately stream of clear, blue water, changing its hues with the shades of the surrounding cliffs. It must be that this river has a branch diverging some of its water before reaching Cho-chou, otherwise it would not be the comparatively insignificant river found there. We crossed and recrossed the Chü-ma every few *li* on bridges made from woven withes of the mountain birch which, when dry, is very strong and tough. Perhaps two, sometimes three, abutments of

woven hollow basket work, filled with stones, would be found for the ends of the sections to rest on. These bridges seemed rather uncertain footing for people perched on high packs, so we considered discretion the better part of valor, and climbed down and up many times each day, with no small amount of grumbling. There are no villages for at least thirty *li*. Little bits of soil were cultivated here and there, and occasionally there was a house, but no settlement. Queer houses of Kao-liang were planted astride of swift running races, and we supposed they were water-mills for grinding flour. They did grind flour, not wheat, but incense flour. There were, perhaps, twenty such mills grinding up the wood and bark of the wild peach and apricot trees, very prevalent on the mountain sides. That was why we saw no larger trees of those varieties. They are cut down on reaching a certain size and ground into flour, carried to Chang-fang and made up into incense sticks. The mill is a clumsy affair, with an unusually large wooden turbine wheel in the water, with very heavy round stones above, rough and rude, but adequate to grinding wood. This makes a leading industry for the scattered peoples of the valleys, and we could but think that, perhaps, by our very mission, we might be taking bread from the people's mouths. Further reflection convinced us that if those trees, sown in such profusion on the mountains and now so beautiful in their spring dress, had been carefully husbanded by these same people, the profits from the fruit would be greater, more satisfactory and more constant than the gains from the incense.

The scenery grew more impressive as we advanced. The geological formations differ from those on the road to Kalgan, being more variegated, the cliffs steeper, and the stratifications more marked. Dr. Ingram estimated that from the surface of the river to the top of the cliffs, was at least 1,200 feet. They reminded one of the Palisades of the Hudson. Higher than those, they are also more interesting. They have the same general trap-rock formation, covered sometimes with limestone. At the base there would appear to be a first storey of solid rock, apparently only for a foundation, then there would be a lighter and more airy storey with strata a little different, then a third storey, and so on till the whole noble building stood before you, suggesting some of the huge structures in Chicago, but built by a celestial architect. This work bears the test, but shows the effect of time. With no effort of the imagination you could see cathedrals,* temples, domes, and minarets of ancient cities, pyramids of Egypt, leaning towers of Pisa, royal palaces, and fairy colonnades—architectural piles we were loth to leave and anxious to return to. On the bald face of the cliffs, where there is a little ledge,

* See Dr. Edkins' "Religion in China" for similar expressions. P. 251.

the friendly winds had brought a little earth and some wandering seeds, and there were blossoming beautiful flowers, so safe and restful out of the reach of vandal hands. Not an inch of soil is wasted by nature, and every spot had its touch of green or white. The rocks soon seemed like old friends, and we diagnosed the love of mountaineers for their lofty homes and mammoth friends. We thought we could say with Wordsworth: "And we have learned to look on nature not as in the hour of thoughtless youth, but hearing oftentimes the still sad music of humanity, not harsh, nor grating, but with ample power to soften and subdue." There was a charm about this lonely ride we never experienced in China. We shouted, and the cliffs gave back *double* echoes, so unusually clear that we fain would stop and converse with these hidden men of the mountains. The flowers from their inaccessible heights nodded down a welcome to us, and we seemed to have returned to that childhood of the race when the hills and cliffs were peopled with fairies and dryads who made themselves known to sympathetic spirits. No wonder Robertson could write: "When I have not perfect union with humanity, I find in trees and clouds, and forms inanimate more that is congenial, more that I can inform with my own being, more that speaks to me than in my own species. There is something in the very posture of looking up which gives a sense of grandeur, and that is the reason, I suppose, why all nations have localized heaven there and people the sky with Deity." If we had ever been inclined to a pessimistic view of life, or had soured on the general conditions of our human life, we felt for once that we could echo the words:—

"With other ministrations, Thou, O nature,
Healest thy wandering and distempered child:
Thou pourest on him thy soft influences,
Thy sunny hues, fair forms and breathings sweet:
Thy melodies of woods, and winds and waters:
Till he relent, and can no more endure
To be a jarring and a dissonant thing
Amid this general dance and minstrelsy;
But, bursting into tears, wins back his way,
His angry spirit healed and harmonized
By the benignant touch of love and beauty."
"If thou art worn and hard beset
With sorrows, that thou would'st forget,
If thou would'st read a lesson, that will keep
Thy head from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears."

If any man can go through such scenes, after leaving the dull flats of Chinese life and surroundings, and not be helped and healed by the gentle influences of Nature, he must be indurate indeed. The uplift that came to us is our apology for this excursion into poetry.

But we could not indulge in these pleasing reflections for any length of time, and on the arrival of noon came down to the prosaic

task of feeding the animals, quadruped and biped; the latter being satisfied with millet and eggs. We had reached the little town of Shih-men (Stone Gate), and there seemed nothing but stones in and out of the village.

From Shih-men the ascent was more rapid. We soon came to the highest ridge on the journey, rising eight *li* at a very steep incline. Here no riding could be done, even unladen animals finding all they could do to cling to the mountain side. At places the animals made a long detour, while men could manage to clamber straight up. Along the mountain sides we found men engaged in delving where it seemed there could be no earth. Their object was to dig up the roots of the trees which had been cut down for fuel and make the root-charcoal, the most valuable in the market. What little earth there was, would thus be worked over and over, and was afterwards sown with kao-liang, from which a spindling crop could be expected. It was in the afternoon. The sun was bright and hot, the mountain sides reflected what heat there was, no air was stirring as we clambered up, and we found this a very trying experience. We came up with a group of men descending the trail, who were laden with packs of sticks or poles which were to be taken to Peking to be made into arrows for Maichu bows and handles for baskets. By a bribe of money we secured a goodly stock, which proved a material help in the climb. No water was to be found in the ascent and descent till the base of the mountain was nearly reached. On reaching the top, hot and exhausted, we expected to sit and rest. The wind proved too fierce for this exposure, and to delay would have been dangerous. We had left China and had nearly reached Labrador. We were glad to find a secluded spot, lower down, and catch our breath. Opportunities for botanical investigation were offered by the nodding beauties along the way. The wild peach trees were a mass of glory. Humble daisies from secluded nooks courted our attention. Passing the ridge we entered still another world. We were where wheeled vehicles had never been seen and where civilization was a thousand or more years behind that on the plains. Speech changed, garb also, especially that of the women, and some customs. After a walk of twenty *li* we came to the river once more and reached a so-called inn at the little village of Lo-po-chiao-rh. We thought the name indicated radishes, but we were mistaken, the name was only, as correctly spoken, Lo-fu-chiao-rh, 羅府角, a corner of the estate of Lo. Here, as in all the villages up the valley, the clan arrangement prevails more markedly than in other parts of North China; each village, as a rule, representing only one surname, at most two. Thus Lo-fu-chiao-rh consisted of the Ch'en clan and no others. Two old

men were the patriarchs, and reigned in undisturbed tranquillity over their little realms. The village was surrounded by lofty mountains, and seemed to be entirely lost to the rest of the world.

Here we seemed to reach the head-waters of the Chü-ma for rafting purposes. It is the custom of the mountaineers to construct rude rafts, consisting of a bundle of Kao-liang stalks for floating support, alternating with a bundle of heavy material, such as green poles, to be made up into bows and arrows. These rafts are not more than ten feet wide, so that they can pass through between the abutments of the bridges, and are long and sinuous, stretching out like a huge serpent. When there are two men, one at the fore-end with a long pole and one at the rear like the upturned tail, the remainder of the raft partially submerged, the resemblance to the serpent is not wholly imaginary. These rafts descend in one day to Chang-fang, where the men sell their stuff, pocket the proceeds, and with their long curved steering-oars on their shoulders, tramp their way back to their homes. We spent the night at Lo-fu-chiao-rh. The beauty of the moon-lit sky, and the intense quiet of the vale, suggested the lines by Alcmæon, the Spartan poet, 700 B. C.:—

“Now o’er the drowsy earth, still night prevails,
Calm sleep the mountain tops and shady dells,
The rugged cliffs and hollow glens :
The wild beasts slumber in their dens :
Even the busy bee forgets her daily toil,
The silent wood no more with noisy hum of
Insect sings ; and all the feathered tribe
By gentle sleep subdued, perch in the
Glade and hang their drooping wings.”

Leaving Lo-fu-chiao-rh our way lay along the river-bed, when not driven to the bluffs, where the travelling was very difficult. There seemed to be no definite trail, and we might have been pioneers for aught of a travelled road. Our bedding was torn by the thorns, and progress was slow. Mallards and teal were prominent everywhere. We lunched at the little poverty-stricken village of Tzu-shih-k’ou, 紫石口, where most of the people seemed to be afflicted with goitre. This huge growth on the neck seems to take nutrition from the brain. Here we saw several people who were idiotic, sitting in the sun and not able to care for themselves. This was certainly the poorest village it was ever our lot to see. Thin bony children surrounded us, and on leaving we were constrained to empty our cash bag, giving to each child a cash or two. They seemed to think that Ts’ai Shen (the God of Wealth) had indeed come among them. Beyond this town we met men carrying heavy baskets. We approached them, hoping to secure fruit, but met only a sullen response. We found they were carrying sulphur, which is a contraband article and subjects them to arrest, and if saltpetre is found at

the same time, they would be deported for life, if not immediately executed. We were not aware, when we reached the village of Ma-ko-chang, that we were in Cho-chou once more, having left Lai-shui and Fang-shan behind. The people seemed a grade cleaner, the goitre less frequent, and the villages were better built than the hamlets passed *en route*. These people are of another race, being of the stock of Yao and Shun, the best blood in China. As the evening of the third day was approaching, we came to the well-built village of Sang-yeh-chien, 桑葉澗. We were shown to the inn of the Yang family, not a specially distinctive term, as the people all belonged to the same clan. The elderly wife of the proprietor received us kindly, gave us a room to ourselves and proceeded to warm the *k'ang*. The master of the house soon returned, and was in no pleasant humor to find his house occupied by such a caravan. He said gruffly: "I keep no inn," and hinted that we might move on. We suggested that there might be difficulties in moving on at that time of the evening, and as we planned to remain several days it would be better for him to accept the situation. He became altogether too friendly thereafter, discovering ailment after ailment on his mortal frame till Dr. Ingram finished him with a fearful dose of quinine. The people were quiet and friendly, though absolutely determined to stare at us to their satisfaction. They were struck dumb with amazement. These people had no idea of an outside world. Few of them had ever left their native valleys. We found one man who had been to Tientsin, and he was a hero. We were now in Chung-p'o, the middle of the territory that belonged to Cho-chou. Here were people living in the age of barter, for we found very little money there, and millet was the medium of exchange. Small merchants, peddling cloth and thread, were found with cloth on one end of their pole, and millet on the other. A *sheng* of millet was a hundred cash, and that was the unit of exchange. Dr. Ingram engaged two men to go with him to the mountains in search of goats, and their revenue was to be four *sheng* of millet each. That was a memorable hunting trip to the mountain tops. There was a stiff climb of four hours, and then the top could only be reached by pulling one's self up by iron hooks caught into the roots of the trees. After a while snow was reached. Doubtless this snow will all disappear later on in the season. Three mountain goats were seen, but their eyes were quicker than those of the hunter, and they were off like the wind. A fox startled Dr. Ingram before he was ready for him, and disappeared in the jungle. Whirr-r-r, and a beautiful long-tailed pheasant flies away just out of reach. Then a fine grey squirrel tantalizes the visitor. This place seems a veritable paradise

for the hunter who comes properly armed and provided for a stay. The doctor comes back empty-handed, but rich in experience. In the meantime the writer was trying to study the people. We sent our card to the *lao-jen* which, as we learned afterwards, threw him into great consternation. He immediately sent to a neighboring village to an *ex-lao-jen* and begged him to come over and lend assistance. Saturday in the afternoon they called at the inn, the real *lao-jen* proving to be a mild and inefficient man, about thirty years old, chosen for the position because of his wealth. It seems the position is no sinecure—the Cho-chou magistrate demanding each year the full sum of the revenue due him—Tael five hundred—which sum is collected by a small tax on land. If the *lao-jen* fails to collect the full sum, he must make the amount good from his own resources. Hence only a well-to-do man is allowed to hold the position. Furthermore, the trip to Cho-chou must be made during the last month of the year, hence the *lao-jen* must be young and equal to such a difficult journey. The *lao-jen* had nothing to say, and seemed ill-at-ease and fearful of catastrophe. The *ex-lao-jen* responded to questions till we touched the matter of their origin in those valleys, when he assumed a silence we were not able to break. It was quite natural they should not care to discuss their descent from a band of rebels. They supposed we had some political purpose in visiting them, and doubtless to this day do not believe that we told the whole truth concerning our visit. The minds of the people seemed deadened by their long life of exclusion from the rest of the world. As to dialect, the differences are no more marked than one would suppose, starting with the Shansi patois. We understood the people easily, and there seemed to be no difficulty on their part in understanding us.

We asked what gods they worshipped, and they said the "Shan Shen," spirits of the mountains. In the Canon of Shun the Emperor is spoken of as offering "appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits," 望于山川, 徧于群神. In commenting on this passage Dr. Legge says: "Such was the solemn worship of Shun, a sage, a perfect man, according to the Chinese ideal. It was offered in the year B. C. 2283, so soon had men departed from the truth of God and added to his worship of their own inventions." If the Emperor, Shun, who seems to have been such an enlightened ruler, could so soon have deviated from the worship of the one true God, we cannot wonder that these nature peoples, hidden from the great movements of the world, should have never got beyond the spirits who frequent hills and streams. Little shrines were seen on all sides of their houses—north, east, south, and west. The women seemed especially superstitious.

The men did not appear less so. Never before had we seen men wearing the Pi-hsieh, or red charm, which is supposed to be the prerogative of women and children on the plains. They seemed to be people of naturally good parts of mind and heart and only need opportunity to develop. The houses were built mostly of stones, with tile roofs, and were strong and substantial. The lanes between the houses were narrow, and everything was done to save space and keep out of the reach of the waters that come down the valley during the rainy season.

The women reminded us of the women of Japan, both as to size and looks. They wore no stockings on their feet, only pieces of cloth wound round and drawn in about the toes, giving the appearance of being bound, but without the substance. The shoes were universally of red cloth for old and young alike. The soles were of the full length of the shoe and rounded up in front, reminding us of the upturned prow of an Indian canoe.

The most difficult part of our narrative will be the description of the arrangement of the hair by the women. We regret not having a camera to help us in this part of the program. The front hair of married women, as is usual everywhere, is pulled out and the remainder is brought over the head and gathered together and wound with red cord, nearly as large as a clothes-line, for a space of eight inches. The hair is then divided into two strands and carried back to the beginning of the coil, twisted several times and fastened. We saw no ornaments on the heads of any of the women. Doubtless they have ornaments, but bring them out on special occasions only. If we had gone armed with bright colored presents for the women, we might have solved the problem of the arrangement of the hair, and perhaps have brought back a pair of their shoes, the failure to do which we have not ceased to deplore. No persuasions in the line of money could bring the women to part with a pair of shoes. They said to do so would bring bad luck. They seemed to have the same idea that obtains in Africa that if you possess any article belonging to another person in some way his life is in your hands.

The life of the people seemed to be profoundly monotonous. New ideas disconcerted them. Beyond the ordinary avocations of work in the fields, their lives have absolutely no outlet. The only break in the dead level of monotony is the occasional advent of a company of strolling actors. The ignorance of the men was apparent. On showing my watch to them one man remarked that it would be of no use "when the sun went down," taking it for a sun-dial.

The preparation for departure brought its own trials. Cash not being on hand in sufficient quantity, and not having a supply of

millet, to settle accounts for our accommodation at the inn, we were compelled to bring out a small lump of silver. The landlady of the inn was non-plussed, as she had never seen silver before. There were no scales on which to weigh it, and no place to sell it, if weighed. It might be counterfeit also. She was in considerable distress of mind for several hours, till she recalled the medicine-vendor, who had come from the outside world and who would know the price of silver, and, without doubt, had scales to weigh it. She sent her son and another man along to observe and testify that the silver and its weight were properly adjusted, which was done rather to our loss. Till the very end we hoped she would relent and secure for us a pair of shoes such as the women wore, but she only became sterner than ever as we pressed the case.

The return journey was more easily accomplished than the former. Our march was heralded up and down the valley, and crowds of men and women gathered to see us go by. The people seemed glad to see us where we had stopped before, and the climbing was less difficult. Dr. Ingram succeeded in bagging a black crane, only found in mountain altitudes, and now it adorns the museum in Tung-cho College. Leaving Chang-fang-k'ou early on the morning of April 12th we thought the opportunity too good to be lost of paying a long-planned trip to Hsi-yü-ssu, 西域寺, or Temple of the Western Religions, noted as an ancient shrine of the Buddhists, and from its name, Hsi-yü, said to have had foreign occupants in the ages ago. Many interesting stories are prevalent concerning this monastery, some of which are told in Dr. Edkins' writings, he being the only modern foreigner who has visited the place. The premises are very large, remarkably clean and well kept, with beautiful spring water flowing through the courts in stone aqueducts. There are 600 resident priests, whom we saw at services; some also preparing for induction into the priesthood. There was a surprising number of gods, among which we noticed one of pure crystal. We did not take time to visit a celebrated cave, well-known in Buddhist history, or to see some of the precious relics in the temple. The priests here are very careful in their training of neophytes, and to belong to Hsi-yü-ssu is a card of value to any priest. We passed on our return by the rice-fields which supply the rice for the Emperor's table—land which belonged to the Seventh Prince, father of the Emperor. Having come in sight of the Cho-chou pagodas, we were on historic ground. This was the border-land during the long and desolating wars between the Chinese and the Kitan Tartars. Over there is the celebrated peach-orchard where Chang Fei, Liu Pei, and Kuan Yü made their well-known pledge of eternal friendship.

But we cannot take up these points of historic interest. They do not pertain to the subject before us, and are worthy a paper by themselves. Suffice it to say that by April 12th, in the evening, we were once more in Cho-chou, and never did the place seem so attractive. The roar of the steam-cars informed us that we were still in this work-a-day world with plenty of problems staring us in the face waiting for solution.

In conclusion, we can only wish that those of our readers who have had the patience to read this account through to the end, may some day make an exploring trip as profitable and meet people as strange and interesting as those mentioned in the above narrative.

*Should we endeavor to keep all Church Troubles out
of the Yamên?*

BY REV. PAUL D. BERGEN.

(Concluded from June Number).

WE pass on to the next question, "How often did you find subsequently that you had imperfectly understood the case, and wished that you had not taken it up at all?" This is a rash question. It is asking how often we have allowed ourselves to be deceived. Sometimes cases have been presented with a winning plausibility. Nevertheless we begin to listen skeptically, but finally with sympathy and indignation. We make enquiries which seem to confirm the statement of our friend. We put the case through with English-Saxon vigor. But later the awful truth comes to light that we had been conducting ourselves to careful conclusions from false premises. Under the impression that the wolf was a wounded sheep, we nursed him tenderly through to a denouement, both dramatic and humiliating. There were certain factors of the problem of which we were kept in ignorance. We had, in short, been hoodwinked. But perhaps, as this feeling interferes with our peace of mind, not to mention digestion, we go on deceiving ourselves, hoping, silently, piously, and intensely that some good may come of it after all. And possibly some good does come out of it. But alas for our self-respect, which totters on its foundations after some such experiences, and for our faith in human nature. And the men who give us false notions of the case, are not deliberate villains, or wolves in sheep's clothing in every instance, by any means.

Facts, however, which would not help their particular side, are given burial. They may be good men generally and sincere Christians. They do not regard such partial presentation as lying. It is to them simply justifiable legal practice. So we must not allow ourselves to be too unmeasured in our wrath when unwelcome revelations turn up later. There might be some impression given, however, as to our duty of telling the whole truth. Of the missionaries who were asked the question, "How often they had misunderstood the case?" only 26, I regret to say, are prepared to admit that they ever misunderstood a case which they had to deal with. Honor to these immortal 26 who have owned up! Of the 47 remaining, a few have had no experience, a few others are non-committal, but the remainder, about 30, maintain that they have in every case understood the affair and did not regret having taken it up. Possibly this question ought to have been divided. We are sometimes glad that we put a case through, even when subsequent developments have proved to us that we had been under wrong impressions. On the contrary we have occasionally regretted having taken up a certain suit which we had understood fairly well. There are here, as elsewhere, two extremes to be avoided: 1st, That of giving an easy belief to any story told us because it comes from a trusted man. 2nd, The opposite of this, viz., an inveterate skepticism which prejudices the case as false.

It is of the utmost importance that we hear all sides of the trouble, and if possible directly from the principals, even when the opposition may be very hostile. It is also necessary that we understand the case in its details, know the individuals concerned, and their relations with each other. If we can trace trouble to its remote origin, so much the better. We must impress upon our people that the first thing we want is truth, and that we will proceed to no action until we have it.

The following are examples of the answers received to this question: One venerable missionary, after 41 years' experience, writes frankly and beautifully, "Not seldom;" and adds, "I discourage appeals to Consul and mandarin as far as I can; but I cannot always refuse them, and I am writing to-day to a missionary at a distance, suggesting that he seek protection for a threatened Christian."

Another, after 11 years' experience, writes, "Having, as private adviser to Chinese officials, known many such cases I feel sure that in almost every instance the cases would never have been touched if they had been fully understood by the missionary."

Another, who has had 14 cases before the mandarin, replies *de profundis* that he is convinced now that on each occasion he did not get to the bottom of the case, and wishes now he had let them alone.

Another, of over 36 years' experience, writes in a chastened strain, "In earlier years I often made mistakes. Consequently, repentance was often the result of my interference." Repentance, it is to be here supposed, is on the part of the missionary. This brother is now strongly opposed to interference in any form. Others have replied more definitely, stating that in one, two, or three cases they feel that harm followed through their imperfect comprehension of the situation.

On the other side of the question there are many answers.

One brother, of 17 years' experience, and who states that he has spent most of his time in the country, and has had to do with "hundreds of cases," answers, with an audacity that almost takes our breath, "Not once!" in his experience has he regretted having taken action. He states, "I always try to go to the bottom of each case, and if not thoroughly satisfied drop them." I suppose most of us try to get to the bottom, but in such deep-sea work do not always succeed. No doubt the hundreds of cases referred to by this brother include all kinds of difficulties, whether settled in or out of court.

We close our meditation on this rather sad topic with the elegiac lines of James Edmiston, that may have voiced the unspeakable emotions of more than one of our hearts when our confidence in men had received a rude shock:—

Along my earthly way,
How many clouds are spread!
Darkness, with scarce one cheerful ray,
Seems gathering o'er my head.

We have arrived now at question number 8.

"Have you had cases where the Christians by means of *yamén* assistance, secured by you or by the name of the church, won lawsuits of a purely private character, or even inflicted positive injustice on their non-Christian neighbors?"

We reflect so much on the Christians as being persecuted that we forget that occasionally the tables are turned, and Christians become the persecutors of their non-believing neighbors.

Twenty-one correspondents answer that they have known of such cases.

Forty-seven reply that they have had no experience with such. The answers of several others are more or less vague, and a few did not answer the question.

But it speaks well for the self-restraint of Protestant Christians that 47 out of the 73 can reply definitely that no such evil has occurred within their observation. On the other hand, it may be a surprise to some that 23 out of 73 missionaries admit having come across such cases.

That is, nearly one-third of the correspondents have noted that Christians, under their care or in their neighborhood, have been guilty of prosecuting lawsuits for private gain, using the name of the church, and have taken thereby unfair advantage of their unbelieving neighbors, who feared the power of the foreigner.

This is the sort of things which we, as foreign missionaries, must discipline most severely. It is an inexcusable use of the *yamèn*, and likely to involve the local church in a sea of ills. It may destroy the work in the vicinity. It will at any rate produce friction and rob the young church of its spiritual character, confirming outsiders in their previously formed low estimate of Christian work.

The tenth question is a very general one, and therefore difficult to reply to briefly. Its object was simply to obtain a consensus of missionary opinion. It is as follows. "In your opinion would the church at large in China be more spiritual and vigorous to-day if *yamèn* intercession had never been sought by foreigners for Chinese Christians?"

Twenty-one reply in the affirmative, and 24 in the negative; 20 are non-committal. These answers prove that there are decidedly two sides to the question. It may be remarked, however, that all but three of these non-committal brethren would be willing under certain circumstances to ask assistance from the *yamèn*.

Nevertheless it is interesting to note that the 73 missionaries are divided so equally into the three camps, about a third in each—for, against, or non-committal.

In addition to the above we have thought it might be profitable to cull out, from the 73 answers to the 10 questions, the replies of those who have been over 20 years in the field.

Twenty-five brethren, who have completed this period, replied to the questions. They represent 13 societies in widely different parts of the empire. Of these, nine have finished over 30 years of service. And four of these—Dr. Crawford, of Taungan; Bishop Moule, of Hangchow; Dr. MacGowan, of Amoy; Dr. Taylor, of Shanghai—have made the glorious record of 40 or more years in the harness.

Only one of these 23 veteran missionaries would decline under any circumstances to ask for *yamèn* intercession.

Hence we conclude that the results of our missionary experience and conviction are, that it is our right and privilege to ask occasional aid for our native Christians. Barely over half, however, are prepared to make an unqualified reply that the results of their asking for aid were good. Twelve only give an affirmative answer. On the other hand, only three have the conviction that the results of their negotiations were bad. Four express themselves as in doubt. Three have had no experience. One says, "Good seldom resulted."

However, those who were doubtful incline to the affirmative view—that the results were on the whole for good. So that we really have, counting out the three who had no experience, and adding the one who thought that good seldom resulted, to the list of negatives, 14 who incline to think results favorable to four who are of the opposite opinion, or a majority of nearly four-fifths.

Hence we conclude that, in the opinion of the most experienced missionaries in the empire, the balance of judgment pronounces the results of official aid, as hitherto used, as on the whole good.

With seven exceptions, all have noted a tendency on the part of native evangelists to take up lawsuits for Christians on their own responsibility. This is a state of affairs that calls for great care on the part of the missionary in charge.

In reply to the question as to what should be done in the case of false accusations against native Christians before the official, the answer of 22, out of the 25, might be catalogued as all advising a temperate, respectful, and friendly presentation of the facts of the case to the official. One missionary only recommends that the Chinese Christian be left to his own resources. A few take pains to qualify their position by saying they would stop short of legal action, and would do nothing beyond friendly presentation.

In regard to the query as to whether the church would have been more spiritual and vigorous if yamén assistance had never been sought, we find nine non-committal answers, nine answering in the negative, while only three venture the conviction that the church would have been better off if official help had never been asked for. It would be extremely interesting to quote at length from the opinions of these veterans of service, did not the limits of the paper prevent. The following, however, must suffice. Dr. Hudson Taylor writes, "I could not definitely say, in reply to the first question, that I would decline under any circumstances to ask for yamén intervention on behalf of native Christians. I should be very unwilling to do so—as a rule should decline, and in no case demand it as a right. I can imagine, however, that if on friendly terms with an official, where I knew Christians to be falsely accused or misrepresented, one might feel it a duty to let the official know the truth. It appears to me, however, to be taking low ground. The children of God can appeal to Him, and the faith and hope of native Christians are much more likely to rest in God, where they see the missionary trusting in Him and finding prayer a sufficient resource. While I have no personal experience of official intervention in church troubles, I have, of course, known of many cases—in some of which apparently good came out of it, in others of which, very manifestly, harm came out of it. As to our attitude when Chris-

tians are falsely accused before the magistrate for purpose of persecution: While, as I have said above, under some circumstances I should feel it right to let the truth be known to the magistrate, I should carefully avoid putting any pressure upon him, urging the injured Christians to trust in God, and to remember that the Christian calling is first to do good, second to suffer for it, and third to take it patiently. In reply to the last question, I have not the slightest doubt that the church at large would have been more spiritual and vigorous had yamên intervention never been sought by foreigners for Chinese brethren."

The 41 years' experience of Bishop Moule leads him to say, "I discourage appeals, both to Consuls and mandarins, as far as I can, but I cannot always refuse them."

During his long missionary service he has sought official aid, but "not often." The venerable Dr. Crawford, with 46 years' of missionary work, writes that while he could not say that under no circumstances would he request aid, yet would generally decline to do so on the ground of expediency.

During his long missionary career he states, however, that he has never once applied for official intervention in church troubles. He is also of the opinion that "Yamên intervention has generally been injurious to the cause of Christ in China."

Summing up briefly the results of this inquiry, we note the following points, which will embody the views of a very large majority of the Protestant missionaries of experience in the empire:—

First, That it is highly desirable to keep church troubles out of the yamên, but that there are times when we cannot do so without violating our sense of justice and our sense of duty toward an injured brother.

Second, Official assistance is to be sought in such troubles only when all other means of relief have been tried in vain. Always seek to settle these difficulties out of court. "Blessed are the peacemakers."

Third, When official assistance is requested, our bearing should be friendly and courteous, in the spirit—at least in the first instance—of asking a favor of the official rather than demanding a right. If the official seems quite insensible to such a spirit, a severer attitude may become necessary. Nevertheless we should be extremely careful about trying to bring pressure to bear on an official.

Fourth, In the presence of the native Christians, and especially of those chiefly concerned, as well as in our own closets, we should cherish a deep sense of our absolute dependence on heavenly rather than on earthly protection, and remind the Christians that, as Dr.

Taylor has so tersely put it, their duty is, "to do good, suffer for it, and take it patiently."

Fifth, Only in grave cases should matters be pushed to the point of controversy, or formal appeal.

Sixth, Christians and evangelists should be solemnly warned against betraying an arrogant spirit upon the successful termination of any trouble.

Seventh, Previous to the carrying of a case before the official let the missionary be sure of his fact. Each case should be patiently, thoroughly, and firmly examined. Receive individual testimony with judicious reserve. Be not easily blinded by appeals to the emotions. Be especially ready to receive any one from the opposition, and give his words due weight. Do not be too exclusively influenced by the judgment of any one man, however trusted.

Eighth, In the course of negotiations beware of insisting on monetary compensation for the injured Christian. In greatly aggravated cases, this may occasionally be unavoidable. But should it be made a condition of settlement, see to it that the damages are under rather than over what might have been demanded. It is almost sure to cause subsequent trouble both within and without, if a Christian receives money under such circumstances.

Ninth, When unhappily involved in a persecution case with the official, we should remember that we are not lawyers, and therefore make no stand on legal technicalities, nor allow ourselves to take a threatening attitude, although we may be subjected to provocation; we should be patient, dignified, and strong in the *truth*, making it clear to the official that this is all that we seek in order that the ends of justice may be satisfied.

Tenth, It would be well, on every fitting occasion, to exhort those under our care to avoid frequenting *yamêns*, or cultivating intimacy with their inhabitants, unless indeed we feel assured that their motive is the same as that animating our Lord when He mingled with publicans and sinners.

Eleventh, The higher and more vivid the religious conceptions of our people, the less fascinating will that which is purely secular become. If we can succeed, by the Holy Spirit, in filling them with spiritual power, they will care less for the petty influence and notoriety that comes from the great gate of the *yamên*.

In closing this paper, we have a feeling of satisfaction, and almost relief, in discovering that the missionary body has not had nearly so much to do with lawsuits as has been popularly supposed.

No doubt the far greater number of missionary cases that have come before mandarins or Consuls, have been those that

concerned foreigners as such, and have had nothing to do with our native brethren.

And we gather also, from the tenor of these replies, that missionaries have always been reluctant to interfere, and as a rule have been moderate in their demands and quick to offer the hand of reconciliation.

With these records before us, and considering the charitable and wise spirit shown by missionaries in these trying persecution cases, we cannot but feel that even the Chinese yamèn has been repeatedly used of God for the establishment of His church in China; but while this is true, let us ever bear in mind the admonition of the Missionary Apostle who has declared that the weapons of our warfare are not carnal.

Dr. Griffith John in Hunan.

I.

I HAVE just paid a fourth visit to Hunan, accompanied by my colleagues, Messrs. Sparham and Greig. My first visit to that province was in 1880, my second was in 1883, and my third was in 1897. On my first and second visits I was accompanied by Mr. Archibald, of the National Bible Society of Scotland, and on my third visit by my colleague, the Rev. C. G. Sparham. On the first visit we had a very narrow escape at Siang-tan; on the second visit we were in imminent peril at Lung-yang; and on the third visit we were pelted out of Hêng-chon. On this last visit we suffered no persecution whatever; indeed there is hardly a trial of any kind to record.

Our main object in visiting Hunan this time was to inspect the work done by Mr. Pêng Lan-seng and his fellow-labourers during the past two years, and to do what lay in our power to help it on. We have returned more than satisfied with the results of the journey. In every important particular we succeeded far beyond our most sanguine expectations. Our success is to be ascribed in a great measure to two stringent despatches sent by the Viceroy Chang Chih-tung to the officials in Hunan, respecting us and the object of our visit. We heard of the Viceroy's instructions everywhere, and everywhere did they secure for us prompt and ample protection on the part of the local officials. And here I must refer to our great indebtedness to our Hankow Consul, Mr. Warren, for the great service rendered by him to us by bringing our case before the Viceroy and getting him to issue his orders for our pro-

tection. But for the Consul's sympathy and aid the tale which I should have had to tell would have been a very different tale from the one which I am now about to give.

We went on board the steam-lanchn *Lihan*, on Monday evening, 24th of April, and started at half-past four the next morning. We passed Yo-chou early on the morning of the 26th and arrived at Chang-sha on the 27th, about 8 a.m. The distance from Hankow to Chang-sha is about 880 *li*, and native boats usually take from ten to fifteen days to make the journey. On our previous visit we did it in eight days, but our good luck was looked upon as something very extraordinary. This time, thanks to the little *Lihan*, we did it in two days and four hours. At Chang-sha we had no difficulty in procuring a native boat to take us on to Hêng-chou. Within two hours of our arrival all our belongings were transferred to the new craft, and we were in full possession.

The 27th and 28th were spent at Chang-sha, and nearly the whole time was taken up with the important work of receiving officials, both civil and military, and discussing various points of interest with them. The first point that came up was that of our admission into the city. They at once allowed our right to enter; but begged us not to press it, on account of the examinations that were going on. The second point was that of our being allowed to procure a house at Chang-sha for missionary purposes—a house in which a native evangelist might live and carry on his work and the Christians meet for worship. Seeing that entering the city would amount to nothing more than being carried into it and out of it in a closed chair, and that in the dark, after the Dr. Wolfe fashion, we came to the conclusion that it would be our wisest policy to give up the first point if by so doing we could carry the second. So we told them that, though very anxious to enter the city, we would not in the circumstances press our right to do so, if they would give us permission to purchase a house at Chang-sha, stamp the deed in the event of our succeeding in finding a seller, and protect the Mission when once established. This proposal was no sooner made than they jumped at it, thinking, no doubt, that any effort put forth by us to procure a house at Chang-sha, would be labour lost. But we had already found a seller, and he was in the boat listening to the conversation between the officials and ourselves. No sooner did they take their leave of us than the deed was written out and the earnest money paid. Having got the house we sent word to the officials to inform them of the fact and to request them to fulfil their promise and stamp the deed. For this, however, they were not prepared. They never expected us to succeed, and they never intended that their premises should be taken as serious by us. On

the morning of the 29th we waited some hours to see if any action would be taken, but none of them came near us. The district magistrate sent his card, but would do nothing more. Liu Kao-chao, the military official in charge of the city, went so far as to return my card. Later on, however, a messenger was sent by him to say that though nothing could be done at that time, the matter would be put through on our way back to Hankow. Another empty promise, of course. Seeing that the officials had come to their wits' end, and that to wait any longer would be simply wasting time, we resolved to proceed without further delay on our upward journey. The captain was ordered to start, and we soon found ourselves sailing up the Siang, followed by two gunboats specially detailed to escort us to Siang-tan. At Chang-sha we were treated with the utmost kindness and respect by all the officials. They not only called on us, but sent us several presents of more or less value, and did all in their power to make our visit a safe and pleasant one. The prefect sent a valuable present of canned fruit, which we found very useful during the rest of the journey.

We arrived at Siang-tan on the 30th, early in the afternoon. No sooner did we anchor than a number of Christians came on board our boat. We were delighted with most of them and with their knowledge of Christian truth. Most of them had just come from the morning service, where Mr. T'an, one of the converts baptized by us at Hêng-chou on our previous visit, had been expounding Matthew 25. We were greatly pleased with their knowledge of the New Testament and their evident sincerity. In the course of the day twenty-six enquirers came forward as candidates for baptism, and after a careful examination we fixed on eleven of them as worthy. In the evening we had a service on board the boat, when Mr. Sparham, Mr. Grieg, and myself spoke, and eleven of the converts were baptized. Nineteen years ago I was driven away from Siang-tan in a most ignominious fashion; on the present occasion it was my unspeakable privilege to take a part in establishing a Christian church at this the greatest mart in Hunan.

Some months since we hired a house in Siang-tan for Mission purposes. On our arrival we found that the chapel was well known, and had a good reputation. But when we saw it we came to the conclusion that it was altogether too small for our use, so we requested two of our influential friends at Siang-tan to try and get us a larger house, and, if possible, a house better situated. This they promised to do. On our way down, we called at Siang-tan again, and, to our great delight, found that our two friends had succeeded in getting us a magnificent house in the busiest part of the busiest

thoroughfare of this busy commercial centre. The river street at Siang-tan is about seven miles in length, and divided into eighteen sections. The house is in the tenth section, the most populous of the eighteen. The house cost from two to three thousand taels to build; we bought it for one thousand taels, ground and all. It seems that it has been looked upon for many years as a haunted house, and hence our good luck in getting it so cheap. We had no difficulty in passing the deed through the *yamén*. The magistrate not only stamped it with his official seal, but showed his good will by doing so without charging the usual *yamén* fees.

As on former visits, so on this, I was greatly struck with the importance of both Chang-sha and Siang-tan. Chang-sha is a noble city, with an imposing river frontage, and beautifully situated. Siang-tan, though not as prosperous as it once was, is still a thriving place. With the introduction of steam appliances on both land and water, these two cities must take a new start and become centres of immense importance. I am glad to see Yo-chon opened. It is a step in the right direction, and will tell beneficially on the future of Hunan. But it is only the first step. To stop there would be a tremendous mistake. What we need is to open Chang-sha and Siang-tan, and that without delay. There are thousands of people at both places who would hail the event with unfeigned joy. Open these two cities, and you open the whole of Hunan, and its vast resources will be accessible to you.

We left Siang-tan early on the 1st of May, and arrived at Hêng-shan on the morning of the 5th. The two Chang-sha gunboats returned from Siang-tan, and two Siang-tan gunboats were detailed to escort us to Hêng-chou. The Siang-tan magistrate also sent a boat along with us, with four soldiers to protect us on the way. There was no necessity for this extra vigilance on his part; but it was apparently his way of showing his respect for the Viceroy's orders. As we approached Hêng-shan we were met by the gunboat stationed at the place, and a salute was fired in our honour. The shore in front of us presented a wonderful appearance. There were hundreds of people standing there awaiting our arrival, and among them there were more than two hundred converts. Some of the converts were carrying a *Wan-ming-san* (myriad names umbrella), and four honorific tablets which were intended as presents to Mr. Sparham and myself. The *Wan-ming-san* is a complimentary umbrella inscribed with the names of the donors, the gift of the people to their benefactor, and given to officials generally. Presently Mr. Pêng came on board, holding the *Wan-ming-san* in his hand, and addressing me, he said: "This *Wan-ming-san* I present to the venerable Pastor in the name of the church in Hêng-

shan." Then two of the tablets were presented to Mr. Sparham, and two to myself. At Hêng-chou another *Wan-ming-san* and a number of tablets were presented to us. At Lei-yang city a similar presentation took place; so also at Sin-shih-kiai, a large town in the same district. We have brought back with us three *Wan-ming-san*, three scarlet umbrellas, and a large number of tablets and scrolls, all presents made to us by the Hunan Christians. They are now being exhibited at one of our Hankow chapels for the benefit of the Hupeh Christians. The sight of these presents is making a deep impression on the minds of the latter. They have been earnestly praying for the conversion of Hunan for many years; and now they have before their eyes a proof that a great and a prosperous work is going on there.

In course of the day the district magistrate and other officials called on us, and we were treated with the greatest respect by one and all. On the following day the magistrate sent us four chairs with ten chair-bearers to take us to the chapel. He sent me his own chair with four bearers. Our chapel is outside the West Gate, and to get at it we had to be carried right through the city. The people were naturally curious to see the foreigners; but that was all. There were no stones, no angry looks, and no opprobrious epithets. At the chapel we had a service, at which we all preached, and at the close of which 57 persons were baptized. These 57 were chosen out of 325 candidates, as the result of a very careful examination. There is a fine work going on in all the Hêng-shan district. Besides the city itself there are eight out-stations, and everywhere the prospect is bright and encouraging. The converts are living at peace with their neighbours, and the *Fu-yin-hui*, or "Gospel Church," is spoken of with respect by all.

We left Hêng-shan about midday on the 6th and reached Hêng-chou early on the 8th. It was impossible not to contrast our experience on this visit with that of our previous visit, a little over two years ago. On that occasion we were greeted with a perfect shower of stones as we approached the city. We anchored in the immediate vicinity of a number of gunboats, but no notice was taken of us, and when attacked by the mob not a soul showed the least inclination to pity or help. The authorities absolutely refused to protect us, and we were compelled to leave without having set a foot on shore. How different on this occasion! On this occasion a gunboat was sent to meet us and bring us to a safe anchorage. No sooner did we reach the naval station than we were placed in the midst of six gunboats, having three on our right and three on our left. When we crossed the river we were accompanied by two gun-

boats. When we reached the landing place we found that a strong guard was stationed there to protect us and escort us to our own house. On our arrival at the house a salute was fired in our honour. The officials were all attentive, and the people were delightfully quiet and respectful. Everything was done to show the people that we were under official protection, and nothing more was needed in order to secure for us perfect immunity from all trouble during our stay at Hêng-chou.

Our first house at Hêng-chou was a native building somewhat altered and adapted to our wants. In the beginning of last year the mob, instigated by the gentry, had the kindness to attack it and rase it to the ground. The present building is semi-foreign in its appearance, and consists of a chapel, a vestry, and a book-room, two rooms for the foreign missionary, a study for Mr. P'êng, and a suite of rooms for his family. The chapel is a little gem, and the rest of the building is in harmony with it. The whole is solidly built and beautifully arranged, and reflects the utmost credit on Mr. P'êng as architect. We had some delightful services at Hêng-chou with the Christians. I shall not soon forget the Tuesday morning service held in our beautiful little chapel, when thirty persons were baptized, and Mr. Wang Lien-ch'ing was formally set apart for the work of an evangelist. The church at Hêng-chou being our Mother Church in Hunan, it is impossible not to feel the deepest interest in it. It has already become the centre of a great work. What its future will be it is impossible to say. It is my impression that a grand future is before it, and that the work will extend from Hêng-chou to the borders of Canton on the one hand, and through Kiang-si to the borders of Fukien on the other.

During our stay of two days at Hêng-chou we had to consume four big feasts, a task which taxed our strength to the utmost. The Hunan converts are very hospitable. Wherever we went we found the inevitable feast awaiting us, and generally more than one. And I must say that the feasts were all good—some very good. It is seldom I have tasted anything in Hupeh so good.

"There's no want of meat, Sir;
Costly and curious viands are prepared,
To please all kinds of appetites."

—*N.-C. Daily News.*

(*To be continued.*)

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 244.)

VOL. II. PRACTICAL.

CHAPTER IV.—*The Study of Regulations.*

THE educational institutions of every foreign country may be divided into technical and collegiate. The former teach subjects that are very profound and abstruse, embracing inventions unknown to the ancients and the discovery of new appliances now hidden from the world. It thus possesses an unlimited curriculum. The collegiate course is regular and the curriculum definite. The student graduates in three or five years as the case may be, not alone but constituting one of a class who have been under the same professors and studied the same books. These classes are started with a number of students. If some fail to pass their examinations through indolence or sickness, they are dropped. If others, through diligence, master their allotted tasks, they are not allowed to take up lessons outside the regular course of the class. The students with inventive genius go into one class and the dullards into another. No branch is taken up without maps and illustrations; no department without mathematics; and no recitations without ample elucidations of the subject. There are no students who are not given the opportunity of understanding what they study, and no professors who are not versed in their departments. Thus the latter are not harassed, and the former, who are made to understand that the art of explanation *is* learning, are not embittered.

By knowing what institution a man comes from, it can be discovered at once what branches he has studied, and by knowing how many years he continued in the institution one can discover how far he has progressed in his studies. Civil and military officers, farmers, merchants, artisans, all classes and conditions of men go to school. The lower schools teach the elementary branches, astronomy,

geology, drawing, arithmetic, languages, drill, etc. The higher schools algebra, logarithms, chemistry, therapeutics, government, and the languages of all countries. The universities are higher still. These institutions grade the students into two or three classes according to their mental equipment.

If the government wishes men of ability for certain posts, it selects them from these institutions. The men are qualified to fill these appointments and hold certificates to this effect. The course of study is marked out by experienced professors, and the government school board approves. The prospectus is distributed among the people; several years afterwards it is revised or corrected to suit the needs of the times. These institutions are founded mostly by wealthy alumni, but in part by the government. The students pay their own expenses and expect to get an education, not loaves and fishes; the poorer pay less than the rich. The money subscribed by individuals is used for buildings, professors' salaries, books and apparatus, not for stipends for the students.* Thus those who matriculate see the advantage of the course and are willing to pay for it. After graduating in their department, whether official, merchant, artisan, or what not, they possess the means of making a living, and are not cast out on the world to freeze to death, or starve. Consequently in every country there are myriads of high schools, thousands of colleges, and hundreds of universities, whose expenses are not paid by the officials, or defrayed entirely by wealthy individuals. The methods of establishing these institutions are, generally speaking, the same in all the countries of the world, and we suggest that they be adopted also by the Chinese.

CHAPTER V.

The Extensive Translation of Books.

To the plan of employing foreigners as instructors in our schools, which has obtained for the past ten years, we offer the following objections: First, these men do not speak Chinese, and hence are obliged to use interpreters. These are of a low order, and can speak only the words of the instructor without apprehending the subject matter of instruction. Mistakes and errors, then, are easily and rapidly generated; for in case some new idea is to be imparted to the student which the interpreter does not understand, he will either omit the explanation altogether or throw in his own meaning in order to save his face. Second, admitting that there are some qualified interpreters, we submit that the foreign method of instruction is slow. The instructors meet their classes only five

* There are also a few free schools for very poor children which teach the elementary branches at a small expense to the pupils.

or six hours *per diem* and then teach but one or two branches. And they do not exhaust the fountain of their knowledge, but dribble it out to make it last longer. It requires a whole year to complete a course of addition and subtraction. But admitting that there are some foreigners not averse to labour, their influence is circumscribed, because they are so few. They require high salaries, and the Chinese who have studied under them do not amount to much, because, as Chn Hsi puts it, "what was learned did not stick in the memory." The defects of the present system then are: First, the inferior quality of the instruction given; and second, its narrow and limited extent.

The same objections hold against employing foreigners as superintendents in our manufactories, etc. In the San Tai (1900 years B. C.), the Chow, Han, and Sui dynasties, there were schools of languages in China. Wei Yuen, of Shao-yang, during the reign of Tao Kwang, translated all the newspapers and books of foreign countries into a work called the *Hai Kwoh Tu Chi*.^{*} This was the first effort made to give the Chinese a knowledge of Western governments. Fung, the Shanghai Taotai, established a school of languages and translated many books during the reign of Tung Chi, and took the first step towards giving the Chinese an insight into foreign learning. These two men were hero pioneers.

If Chinese students first learn their own language thoroughly, master the Western tongue and then finish with a foreign teacher, intercourse will be easy and safe. Without the foreign teacher it will be better still if the students use the "language without a teacher" books. In the making of treaties, the carrying on of diplomatic correspondence, etc., the Chinese and foreign texts often disagree. In that case the foreign text[†] is taken as the true interpretation, and we are often befooled. This is a legacy which entails untold injury upon China.

We have met many foreigners who are thoroughly versed in the language and literature of our country, but we have seen few Chinese who know much about Western literature; although they often meet face to face with foreigners, they do not seem to grasp their full meaning in conversation. In this way many opportunities are lost and much business is delayed. Generally speaking, English is the language of shopkeepers, and French is the language of diplomacy.

The Japanese have made important selections from all the books of the West and translated them into their own language.

^{*} 海國圖志, prepared by 魏源.

[†] The Chinese text of the English treaty, Art. L., reads in part: 自今以後遇有文詞辨論之處總以英文作為正義

TRANSLATOR.

By learning Japanese we can possess ourselves of this store of information without troubling about Western literature.

Translators may be divided into first class, middling, and poor. The Chinese who have a knowledge of a few polite phrases and of the day-book and ledger only, are not taken into the account. The first class are those who can translate any document or book, say on law, into Chinese. The middling are those who can translate along one line only, say astronomy or mining. The poor are those whose knowledge is limited to common despatches and correspondence, and who know the names of objects. It requires ten years of study to be a first class translator, five years to be a middling, and three to be a poor.

But we cannot wait ten years for capable translators to meet the emergency; even if we could, the men would be untried as officials, and perhaps their bent of mind would be unsatisfactory after they had qualified themselves for translators. We must put the useful books of the West into Chinese and scatter them far and wide among those who are ignorant of Western languages, among the wide-awake officials, the impecunious literati, the scholars replete with Confucian lore, the merchants, workmen, the old and the young, to be used and appropriated by them in their different spheres. There are three ways in which this can be done:—

1. By establishing numerous schools of languages in each province.

2. By requiring the ministers and consuls abroad to translate the important books of the country in which they reside into Chinese.

3. By encouraging the wealthy and influential book-sellers in Shanghai to print more of the works they have been issuing. There are many philanthropic men who have done much work in translating, who have won a great reputation and wrought much benefit to China. Let us encourage these.*

Wang Chung-ren has remarked: "A man may be said to be like Rip Van Winkle when he possesses a knowledge of the past, but not of the present; possessing a knowledge of the present and not of the past, he is deaf and blind." Let us alter this a little and say: A man who has a knowledge of foreign ways and is ignorant of Chinese, is become a brute; possessing a knowledge of Chinese and not of the West, he is deaf and blind, for in this event should the foreigner overcome him, he will not believe it; should he devise means for his overthrow, he will not perceive it; should he warn

* These books are sold at a profit and are more meritorious than the common 功德 tracts and more useful than works on examinations. The book-sellers should print them in large type, for busy officials are above middle age and have to read by lamplight and cannot do this if the type is small. These remarks refer also to newspapers.

him, he will not hear; should he be swallowed, he will not know it; should he ruin him, he will not see it. If this is not being blind and deaf, what is it? Let the young men who have not yet entered upon their official career study foreign languages, and not be discouraged at the outset. The older men can learn from translated books. It is more expedient to learn Japanese and translate their books. To sum up: To learn from a foreign instructor [with an interpreter], is not so good as becoming conversant with foreign literature; and to translate European books, is not so profitable as translating Japanese books.

(To be continued.)

*Address of President Ibuka at the National Convention
of the Students Y. M. C. A., Shanghai.*

AS the representative of the Student Christian Union of Japan, it is my privilege and pleasure to bring to you a most cordial greeting. I wish also to express to you my own thanks for your kind invitation to be present with you and for the warm welcome that I found awaiting me.

God, in His providence, has in many ways bound Japan and China most closely together. For centuries we have been near neighbors, separated only by a narrow sea and united by an intercourse that has been almost unbroken. For centuries also it was our custom to look up to China as our teacher. It was from you that our ancestors first learned the wonderful art of reading and writing. To you we are indebted for our weaving and many more of our daily industries. The code of Confucius, which has become the foundation of the ethical system of Japan, is another of your gifts. Buddhism, too, was brought to Japan by the hand of China. There were days in our history when the brightest minds in Japan came to you in search of knowledge and wisdom, and then returned home to be looked up to as masters. And need I say that the ancient literature of China has been to Japan what the classics of Greece and Rome have been to Europe?

All these things bind us together; but now at last we are bound together by a new tie—the tie of Christian fellowship. We are more than friendly neighbors, we are brothers in Christ and co-laborers in a common cause. It is this that has brought us together to-day; and it is this above all else that kindles in our hearts the deepest sympathy for you in this crisis of your history. For no one who does not close his eyes to the scene, can fail to see that your Ship of State is now under heavy

stress of weather. The very integrity and independence of the great Empire of China seem to be imperilled. We Christians of Japan stand looking on—believe me—with an interest that is deep and unfeigned. We cannot but be convinced that if China would escape untold sorrow she must accept a new environment. She must be an eager student of modern civilization, with all its wonderful applications of modern science and art. But even that is not enough. The supreme need of China is the same need that was so manifest in the old Roman Empire. What China needs is life—a new life; the life that has its foundation in the religion of Jesus Christ. Science alone, and the whole range of merely material civilization, will not suffice. Here we can speak from experience. In Japan our statesmen and educators are already learning this truth. For thirty years Japan has been busy with Western civilization in its manifold forms. We have a railway system stretching over 3,400 miles. The telegraph and the telephone, the electric light and the electric car have now become old stories. The army and navy are completely modern in their organization. Schools of various grades have been established where all the sciences and several of the European languages are taught. The civil and criminal codes have been thoroughly revised in accordance with the generally recognized principles of law. To crown all, Japan has now a constitution and a representative form of government.

I think you will agree with me that that is a fair show of progress for only a short quarter of a century. Perhaps you may be inclined to say that we have moved almost too fast. Naturally, we ourselves do not think so; we think we may justly be proud of what we have done. But in spite of all this progress there is one thing that candor compels us to admit. With all these reforms and advances, and accompanied as they have been by a general education of the nation, the *moral life* of the people is not for the better; on the contrary it seems to be rather for the worse. The new civilization, without removing the old evils, has added new ones. The worship of Mammon is far more general and intense; drinking and gambling are much more prevalent; bribery and profligacy far more openly practiced than formerly. And so our new civilization has not proved an unmixed good; it has brought its bane as well as its blessing. And therefore I repeat what I have just said. Modern civilization, without the root from which most that is noblest and best in it has sprung, is sure to be disappointing. It has no more *life* in it than a cut flower.

But does not this fact, my friends, give to this Christian movement of yours a meaning we none of us really appreciate? One thing, however, you may be sure of. You stand to-day in a place of

great responsibility. To you it is appointed to be new life-centres in your schools and your families. I cannot but believe that God has still in store a future for the Orient—for Japan and for China—rich with blessings. May He graciously grant to you—to you young Christian leaders and reformers—the high honor of preparing the way for the coming of His kingdom, when this whole vast Empire of China shall be regenerated, and when Christ shall be King!

The National Students' Christian Convention.

BY SECRETARY ROBT. E. LEWIS.

THE second triennial convention of the College Young Men's Christian Associations of China closed its sessions in Shanghai on the 22nd of May. The sessions were conducted in mandarin, and therefore no mass-meetings could be held in Shanghai. The delegates, however, had been selected so as to make the mandarin as uniformly acceptable as possible. One of the obvious results of this plan was the new purpose formed by many Chinese and foreigners, who come from local dialect places to study mandarin. In this respect it is evident that the convention had a perceptible influence on the problem of a uniform language for China.

I. Delegates to the Convention.

The delegate body was composed of Chinese and foreigners connected with the colleges of China. The most northerly points represented were Peking and Pao-ting-fu; from the latter point the delegate traveled 900 miles to reach the convention. The most westerly was Wuchang, and the most southerly was Foochow. The majority of the delegates came from colleges located at the following points—at several of these cities there are from three to six colleges each—T'ungchow, Peking, Pao-ting-fu, Chefoo, T'engchow, Weihien, Wuchang, Kinkiang, Nanking, Chiukiang, Shanghai, Ningpo, Hangchow, Soochow, and Foochow.

Total number of delegates: 102

Foreign Delegates.

Fraternal Delegate (Japan)	1
Foreign Professors	44
College Secretaries	3

Total, foreigners, 48

Chinese Delegates.

Chinese Teachers	19
„ Students	...	...	...	...	...	30
„ Pastors	...	...	...	...	...	3
„ Business Men	...	...	...	...	...	2
Total, Chinese,						54
Average Age of Chinese	...	...	...	...	...	25 years.
Number of Provinces represented	...	...	...	...	...	9
„ „ Colleges	„	...	...	...	...	24
„ „ Cities	„	...	...	...	...	25

II. The Programme of the Meeting.

The convention opened Friday evening, May 19th, and closed Monday evening, the 22nd. Rev. D. Z. Sheffield, D.D., was elected chairman of the convention. His mastery of the mandarin, and his knowledge of the work of the Associations, made him a most acceptable chairman. The address of Friday evening was given by President K. Ibuka, of Tokio, chairman of the National Student Union of Japan. Saturday morning an address was given by Frank Kellar, B.A., M.D., of Hai-nan. Saturday afternoon the Rev. C. W. Mateer, D.D., addressed the convention on the opportunity before the Association to establish its work among the students of the government examinations. He was followed by President J. C. Ferguson, M.A., who showed the need, opportunity, and practical methods to be pursued in establishing, in the great port-cities, Associations among the Chinese business men. Mr. Lewis pointed out the important position of business men in the church at home and showed that the missionaries at Peking, Shanghai, Foochow, and Hongkong have earnestly requested that this work be started.

Saturday evening Messrs. D. W. Lyon and H. W. Luce gave addresses on the subjects of Bible Study and the Morning Watch. Sunday morning Rev. C. W. Mateer, D.D., preached the convention sermon on soul-winning. This was perhaps the most searching address of the convention. In the afternoon Dr. Kellar again addressed the convention. Sunday evening Revs. Mung, of Pao-tung-fu, and F. W. Baller, of the China Inland Mission, spoke on the Baptism of the Spirit.

On Monday morning Dr. Sheffield gave an address on the importance of training able men for life-service as secretaries in the Association. This session marked the conclusion of the important business of the convention. The National Committee, which is to conduct the work for the next three years, was chosen as follows: Revs. A. P. Parker, D.D.; J. C. Ferguson, M.A.; D. Z. Sheffield, D.D.; W. Banister, B.A.; H. H. Lowry, D.D.; L. H. Roots, B.A.;

and the following Chinese: Messrs. Ding, of Foochow; Zia and Tsur, of Shanghai; Dr. Wong, of Hongkong; Liu, of Chefoo; Ong, of Amoy; and Kao, of Foochow.

Monday afternoon addresses were given by Revs. K. Ibuka, R. R. Gailey, and Timothy Richard, on the work of the Association in the new government colleges. The last session of the convention was a farewell meeting, in which many of the delegates took part.

III. *Features of the Convention.*

One of the most important features of the convention was the visit of President K. Ibuka as fraternal delegate from Japan. He came to China at the invitation of the National Committee and as the head of the student work in Japan. The Educational Association invited him to address its convention on government education in Japan, and he gave two addresses at the Young Men's Christian Association gathering.

During his stay in Shanghai numerous conferences and meetings among the Japanese residents were held, which it is hoped will result in a definite Christian Association for work among the Japanese young men of the city. President Ibuka, as the guest of the National Committee, visited Nanking and addressed the students there.

The Chinese delegates were entertained in native houses near the Anglo-Chinese College. They were thrown so closely together that language and custom differences were soon overcome, and many stimulating conferences were held at their quarters on various phases of the work of the Associations.

The students of the Anglo-Chinese College spared no pains in preparing for their guests. One noteworthy decoration of the convention hall was transparencies bearing the names of the national student movements of the world, placed on the walls with the national flags of the various countries above them.

(To be concluded.)

Notes and Items.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of the Executive Committee.

The committee met at McTyeire Home at 8 p.m., May 25th, 1899, and was opened with prayer by Dr. Mateer. Present: Dr. A. P. Parker (Chairman), Rev. J. C. Ferguson, Rev. Timothy Richard, Rev. W. N. Bitton, Professor E. R. Lyman, and Rev. J. A. Silsby. There were also present, upon invitation, Dr. C. W. Mateer, and Mr. John Stagg representing Macmillan & Co., of London. The

minutes of the previous meeting were read and approved. Upon motion, Mr. Silsby was elected secretary of the Executive Committee for the present triennium.

It was voted that 600 copies of the Report of the Third Triennial Meeting be printed in the same general style as last year, that a list of those in attendance at the meeting be published, and that a list of the schools represented in the Association be appended.

After some general discussion it was decided that the following books published by Macmillan & Co., be approved and recommended to the schools of China: (1) The New Orient Readers, (2) Official Copy-books, (3) Word Building, Transcription, and Composition, (4) English Grammar Series, (5) Hand-book of English Grammar and Composition, (6) Hints on the Study of English.

It was, upon motion, "*Resolved*, That it is advisable for us to publish a geography in Chinese and also in English, a series of Readers in Chinese and a series of Science Readers, and that the Primer and first three of the series of New Orient Readers be accompanied with Chinese translations."

Mr. Ferguson was requested to draw up a letter to Messrs. Macmillan & Co., reporting the action of the meeting in regard to the publication of certain text books for the use of schools in China.

The committee then adjourned.

J. A. SILSBY,
Secretary.

We have received a beautifully illustrated pamphlet, giving some very interesting facts regarding the work of the North-China College and Gordon Memorial Theological Seminary at Tung-cho. Rev. D. Z. Sheffield, D.D., is president of the former and Rev. C. Goodrich, D.D., is dean of the latter.

We are told that "although so modest in their pretensions, the college and seminary stand at the head of a flight of educational stairs, climbed by the lads with no less of effort than is demanded in more favored countries. Everywhere that the first influences of the church have gone, is to be found the little village school established that the children of converts or inquirers may not grow up in the darkness of total ignorance. Its cost is next to nothing, and its instruction is of the primary order. There follows for the favored boys a higher school at the central station nearest their home, answering somewhat in its course to our grammar schools at home. Chosen lads of best promise are from there sent up to Tung-cho to the high school, or academy, where a course of four years fits them for entrance into college. Thus, before they enter on the college course, they have been for years in a Christian

environment and under Christian instruction; and if likely to prove themselves unworthy of a full equipment for Christian work, they have in all probability early shown their unfitness and fallen out by the way. It is for boys thus carefully selected and patiently prepared that the college provides instruction."

We note that no English is taught and no other language than Chinese. This will appear as a mistake to many. We are glad to see that manual labor is required of the students. This is done not only "that they may aid in their own support," but what is more important to break down "that pernicious hereditary conviction that a 'scholar' must be above all such base uses, and that any form of industrial labor for an educated man is a disgrace." The students are paid fifty cash an hour for their agricultural labor.

Statistics of the two institutions are as follows:—

Statistics of North-China College. 1897-8.

Undergraduates, in Academy, 38; in College, 65.

Graduates, 7 classes—Total number 41; of these there are:—

Ordained Pastors ...	6	In Theological Seminary	6
Evangelistic Helpers	7	Class of '98, not determined	9
School Teachers	6	In Secular Work	... 2
Medical Helpers	2	Deceased ...	... 3

Statistics of Gordon Memorial Theological Seminary, 1897-8.

Undergraduates, 9.

Graduates, 6 classes—Total number 53; of these there are:—

Ordained Pastors ...	6	Personal Teachers	... 2
Evangelistic Helpers	35	Unaccounted for ...	... 3
School Teachers ...	5	In Secular Work ...	... 4
Medical Helpers ...	1	Deceased ...	... 7

Correspondence.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I confess that on looking over "South Formosa Notes by Rev. W. Campbell" in last number of the RECORDER "I gaepit wide but naething spak" since the article does not happen to be a production of mine at all. It first appeared in the Hongkong *China Mail* of 20th March as coming from "Our Own Correspondent," whose place of honour I have

neither the time nor the talent to aspire to. His "Notes," dating from last December, are a continuation of similar statements published about two years ago in China, London, and Glasgow,—statements which keep ringing the changes on the inaptitude of Japanese rule in Formosa, and which quite apparently emanate from one or another of the four European gentlemen residing in Tai-nan-fu. No matter, however, who the writer may be; some persons, both here and at home, regret that those statements

are again being put in circulation under the veil of anonymity. Their alleged one-sidedness has already called for adverse remark more than once, while this is not the first occasion on which, for obvious reasons, I have objected to their authorship being foisted upon me. I do not think it necessary to say anything about them myself in the way of criticism, and would be quite content if "Our Own Correspondent" only signed his contributions. This is surely the least that can be expected from one who feels constrained to make use of the newspapers for calling attention to the shortcomings of other people.

I am,

Yours truly,
W. CAMPBELL.

A CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having been Chairman of the Committee of the Shanghai Conference on Brief Introductions and Notes on the Scriptures, and also being a member of the Executive Committee to select the annotators, I have naturally taken great interest in the new Commentary on the New Testament.

Now that it has been issued I wish to thank the Tract Societies for publishing it and the Presbyterian Press for the exceedingly neat and attractive manner in which they have gotten it out.

Of course I have not had time to read through the three stout volumes which comprise the work, but am much pleased with what I have seen generally. My attention, however, has been drawn to one point by a notice of the book in the RECORDER. I refer to the unfair note on baptism on Matt. iii. 1. The annotators were requested to prepare notes "for general use." (See

Conference Minutes, p. xiv). It is to be regretted that the brethren chosen to represent the Baptists among the commentators should have withdrawn, and so left a large denomination with no share in making the notes. It may be said that this is our own misfortune or fault. This is true. Yet I had hoped that a nice sense of honor, and the fact that the notes were to be for general use, would have prevented the writers from allowing anything distinctively sectarian to be published. It was understood that the notes were to be based on the "Annotated Paragraph Bible" of the Religious Tract Society and the New Testament with notes prepared by Dr. Justin Edwards and published by the American Tract Society.

It was on this account that we requested the Tract Societies to publish the Commentary.

I must protest against the comment on Matt. iii. 1 relating to baptism:—

1. Because it is unscholarly and out of date. It is admitted by most modern scholars that Jewish proselyte baptism was not distinctly mentioned until the fifth century after Christ. This has been shown by Gill, Schneckenburger, and others. "Recent leading writers generally concur in Schneckenburger's view, *e.g.*, Winer, Meyer, Ewald, Black, Cremer, Keim, Keil, Godet." Reference to Roman lustrations is entirely out of place.

2. It is unfair to the Tract Societies. They supposed they were printing a work written on the same lines as those they had published in English.

3. It is unfair to our committee, who asked the Tract Societies to publish the work, presuming that it would be adapted to "general use."

It is a pity that this work, generally so good, should be spoiled by

this "dead fly that causes the ointment of the perfumer to give forth a stinking savour." (Eccles. x. 1.)

The notes on the baptism of Jesus will also prove unsatisfactory to many, as they make no mention of the fact that He was baptized as an example to us. He was baptized simply as a devout Jew. "So in substance Meyer, Ewald, Bleek, Farrar, Geikie, Edersheim." To

say that Jesus was baptized as the Messiah, or as a high-priest is, to say the least, uncalled for, and is a mere hypothesis without proof.

It is to be hoped that these one-sided comments will be omitted in the next edition of this long-expected work.

R. H. GRAVES.

Our Book Table.

We have received from the Commercial Press, Shanghai, (a purely native institution) a copy of the "English and Chinese Fourth Reader," being the Fourth Reader of the Christian Literature Society of India, translated into Chinese and with the Chinese and English printed together on the same page. This makes the book valuable, and the Commercial Press are doing a good work in giving us these books one after another. We are sorry to remark that they are not so well printed as they might be.

Tenth Report of the Medical Mission at Tai-yuen-fu, Shansi, North China, (Schofield Memorial Hospital) for the years 1897-8. Under the care of E. H. Edwards, M.B., C.M. and A. E. Lovitt, M.R.C.S., L.R.C.P.

The Report says: "Even the 'pen of a ready writer' would fail to convey to those who have not been in China any adequate idea of our actual surroundings. Failing the 'ready writer' we have endeavoured to remedy the defect by inserting a few photographs.

"After fifteen years' work in the capital of this province the hospital has become fairly well known, and every out-patient day a promiscuous crowd gathers in the waiting room on the street. On busy days the street in front will be occupied by conveyances, such as

are shown in the illustration, and vendors of food and sweetmeats find customers among the waiting patients."

The photographs convey new ideas to the readers in the home land, and the formulators of future mission Reports would do well to follow this plan. 9,069 patients were treated during the year.

Tenth Annual Report of the Canadian Presbyterian Mission in North Honan, China, for 1898.

"In addition to the evangelistic work carried on at the stations at the outset, lengthy and frequent tours by missionaries and native helpers of this Mission were made to many parts of the province, fairs were visited, and advantage taken of the presence of multitudes of people at the idol festival held annually in the city of Hsun-hsien to preach the Gospel there. In these several ways the good seed of the kingdom was sown broadcast.

"Classes for the instruction in Christian truth for all interested therein were begun at an early date and are still held regularly. In these the missionaries get into closer contact with the converts, than is possible on other occasions, and efforts are made to induce each one to witness and work for Christ."

Medical work is also carried on.

A comparative statement shows the number of communicants in 1893 to have been 5; in 1898, 70.

古史探源. The Childhood of the World, by Edward Clodd, F.R.A.S. Translated by Rev. Timothy Richard.

Mr. Richard always shows great judgment in the choice he makes of books for translation. We know of no book in the English language better suited than "The Childhood of the World," to give the Chinese a comprehensive view of the gradual development that has taken place in the civilization of man and the *pari passu* gradual development in his knowledge of God.

As the Christian religion claims to give the most complete knowledge as to God's character, and as Christian civilization claims to be the highest the world has yet seen, it is very important that we show the Chinese how God has gradually educated the world up to the point of receiving the highest revelation and accepting the best civilization. A perusal of this book ought to lead them to see how there is one "far off divine event towards which the whole creation moves."

It is almost unnecessary to say that the work of the translator has been done most conscientiously. We have compared numerous passages of the translation with the original, and have been struck both by their literalness and by the way in which the spirit of the original has been preserved. We think that this book could be well introduced into schools and colleges as one of the text books for imparting religious instruction. It should also be widely circulated among Chinese scholars in order that their minds might be directed to the true philosophy of history.

F. L. H. P.

The Story of Kuling. By the Rev. Edward S. Little. Presbyterian Mission Press, Shanghai. Price, 25 cts. each, or five copies for \$1.00. May also be obtained from the author at Kuling.

To all who admire indomitable pluck and untiring energy, we heartily commend the perusal of this little pamphlet of 42 pages. It is also interesting as showing "the ways that are dark and the tricks that are vain," for which the Chinese officials are "peculiar," and how their trickery may be successfully met by straightforward dealing when united with dogged and persistent perseverance.

The "Story of Kuling" is intensely interesting as well as instructive. We are glad Mr. Little has published it. We are sure that the hundreds who every summer enjoy this delightful Resort will feel, after reading it, that an immense debt of gratitude is due to him for the skill and tact with which he conducted the negotiations which led up to its acquisition, as well as for the unselfishness shown in his turning it over to trustees for the public good.

It was a difficult task which Mr. Little laid out for himself in acquiring a tract of land for a sanatorium for the Yangtze valley, and the frank, straightforward manner in which he accomplished it, is beyond all praise. He carried out to the letter the regulations which were issued some years ago for the purchase of land in the interior, viz., first obtaining the consent of the local gentry and officials. The deeds were properly executed by the officials, and there would have been no trouble had it not been stirred up by a jealous scholar who had not got a "squeeze" out of the transaction.

While Mr. Little received help from some friends, which he generously acknowledges, it is certain that he bore the brunt of the fight and is entitled to the credit of obtaining Kuling.

"Twenty-six Years of Missionary Work in China," by Grace Stott, of the China Inland Mission, with a preface by the Rev. J. Hudson Taylor. Eight illustrations. Third Edition. Hodder & Stoughton, London, Presbyterian Mission Press, Shanghai. Price \$2.00.

If the reader who opens this book and looks upon the faces of Mr. and Mrs. Stott, sees in them old and long-loved friends, he feels a peculiar pleasure as he enters more fully than ever before into the story of their life and work. But for many of those who have never had the privilege of their acquaintance in the flesh this book will bring a spiritual acquaintanceship that must prove a real blessing. One has said, "it is better to find a friend than to discover a star," but we hope many readers will find, in the truest sense, "friends" in this book, and be also inspired by the reading of it to join in the search and finding of thousands upon thousands of souls in China, who are to shine as stars in the Heavenly Kingdom forever and ever.

It is a simple story of missionary work. The shadows of persecution, desertion, unfaithfulness, backsliding, weariness, peril, violence, and death come over the picture, and Satan seems at times to be triumphing, but the story in its entirety is just another proof of "God over all;" and as one follows it from cover to cover, he can only praise God for what *He* hath wrought. "Lift me up that I may give another note of praise," was the last longing in the heart of George Stott, and this story of their life work by his wife, is an uplift to us that we too may give another note of praise to the God who has been their stronghold in every trouble and already given such rich reward to their united service. The special interest in this book is its simple recital of every-day facts. As we read we joy and sorrow with them over the gladness of the bright days and the shadows of the

dark ones. The persecutions in the early time of their work, leads Mr. Stott to say, "Satan seems to break loose every now and again and do all the mischief he can to the Christians;" but it proved the testing that severed the gold from the dross, and probably helped largely in laying the solid foundation upon which the work of God in Wenchow was built.

Chapters ix. and x. on the "Chosen Instruments," should strengthen the faith of any of us who work on material that seems so unpromising. The opium smoker, the beggar, the timid child, the half-paralyzed boy, all become workers in the Lord's vineyard, and the secret is simply that "great faith in the power of God." (p. 126.) Perhaps a prayer we as workers in China to-day need most to offer is this, "Oh God, prepare me to help Thy chosen ones and bring them to me." It was a prayer Mr. and Mrs. Stott saw answered again and again, as the pages of this book testify. The chapter, "He will answer thee," is full of interesting personal incidents, which are a special feature of the whole volume. The blind opium smoker, who after twelve or fourteen years' devotion to his pipe, first heard of the Lord and knew he could not be a follower of His and still smoke opium, tells his story in these words:—

"I had decided not to take any medicine, but trust in the Lord, so I knelt down and prayed. I told the Lord how bad I felt and how the desire for opium was tormenting me and how helpless and weak I was. When I prayed the desire left me, but about mid-day it came back again, and again I resorted to prayer, and was relieved. And so for three days, three times a day, the desire returned, and was each time relieved by prayer alone. Then I got the final victory, and have never had any desire for the drug since."

The pastor's story and the O-dzing woman's story in the same chapter both prove the revealing unto "babes" of those deep things of God which are hidden from the "wise and prudent," and the story of the "sermon preached by a tree" illustrates God's own way of working when seed that has been prayerfully sown seems to lie dormant or even dead.

After twenty-three years of singularly devoted service in China, Mr. Stott went in to see the King, and his wife again took up the work. The story of these last few years shows how abundantly God has answered her husband's prayer that she might have strength and guidance and companionship. But all these hundreds of native

Christians, and the work in sixty out-stations, are not only a gift of faith and prayer; they are a growth that has come from the *constant feeding on and diligent study of the Word of God*, and the result of years of faithful, earnest work, no less than believing prayer. Many of the native Christians have proved true "helpers together,"—both the men and women carrying the Gospel to others as soon as they received it themselves, and in a group of twenty-six Chinese preachers we see sixteen of them are unpaid workers. We hope many of our readers will enjoy this volume, for it is both a privilege and inspiration to read it. It is another proof that even now God is bringing in "these from the land of Sinim."

Editorial Comment.

ON Saturday, June 17th, news was flashed round the world that three more missionaries had been killed by a Chinese mob; this time in Kien-ning, inland from Foochow. A mob there certainly was, but happily the news of the death of the missionaries turned out to be false, they having escaped and been brought safely to Foochow. Rev. D. W. Nichols, of Nan-chang, also had a very narrow escape, but was rescued and protected by the officials and gentry, which fact we are glad to record.

Such occurrences are likely to take place for a long time to come, even though the officials are friendly, so we do not attach any particular significance to them. As long as the common people believe, as most of them

undoubtedly do, that the missionaries take out eyes to make medicine, and the hundred and one other foolish stories which are constantly circulated about them, the fuel is laid, which only requires the match to set it aflame. Only this very day a Chinese woman in Shanghai, who lives surrounded by foreigners, on the Bubbling Well Road, was heard to remark that there was a church being built near where she lived, and that the eyes of the converts were surely taken out at death! She made the remark in perfect simplicity to a foreigner, as if it were a well known matter of fact. Enlightenment will gradually disabuse the minds of the people of such foolish ideas, but it will not be brought about in a day.

OUR friends of the Anti-Opium League are pushing the crusade with vigor. They have issued an edition of 5,000 copies of the book, "Opinions of Over 100 Physicians on the Use of Opium in China," a copy of which they are sending free to every missionary in China. They have started an anti-opium paper, which is to be published bi-monthly, and is edited by Rev. J. L. Hendry, of Shanghai. 5,500 copies of the first issue were printed.

* * *

In soliciting funds to carry on the work they have not hesitated to appeal to the Chinese, and have in many instances met with a ready response in the way of liberal contributions; one Chinese comrade in Shanghai giving fifty dollars and promising more. Many of the Chinese are in hearty sympathy with the Society, and will be more and more so as they see the work being prosecuted with vigor. Like us in every other good cause, if we wish for success, we *soon agitate*, and that is just what our friends of the A.-O. L. are doing. We are sure their efforts will meet with the hearty sympathy and support of the missionaries all over China.

* * *

In this connection we might mention the interesting experience of Rev. Arnold Foster, as given in a home paper. Mr. Foster says:—

"I arrived at Hongkong on February 17th, on my return to China. On that day, or a day or two previously, a competitive examination had been held under government auspices for a government clerkship of the value of forty dollars per month. The candidates were to be English-speaking

Chinamen, and as a part of their examination they had to write an English essay on a subject chosen by the government examiner. The theme he selected was 'The Effects of Opium Smoking.' It will not be supposed that the candidates thought that they were expected to denounce a habit from which the Colonial Government derives a considerable revenue, yet *every one* of these young men spoke in terms of unmeasured disapproval of the habit and of its effects upon the smoker."

* * *

WE have received from Rev. J. D. Davis, D.D., Kyoto, two pamphlets, the smaller of which is reprinted from the *Japan Evangelist*, and is entitled "The Personality of God." It is intended, as it is adapted, to meet the shallow pantheism current in our neighboring empire, many of whose educated men seem to think that what Victor Hugo's Senator calls "the Jehovah Hypothesis" is in Western lands practically obsolete, or at least obsolescent.

The other booklet is called the "Pentateuchal Question, a Conservative Mediating View." Dr. Davis was one of the earnest teachers who gave his life to the Doshisha, lately restored in some measure to its original purposes, and several years ago published a "Hand-book of Christian Evidences," in which he took the conservative side of most matters of Biblical criticism. He has bestowed much study upon the intricate questions involved in Old Testament exegesis, and has convinced himself that while there is considerable truth in the critical views of diverse authorship of the various books, we are not to follow the conclusions of radical scholars, whether Dutch, German, or Scotch, in a blind way, but to maintain steadfastly the supernatural element which

they so often leave out of view. The whole matter of verbal Old Testament criticism is too complicated for any but Hebrew specialists fully to master or even to understand, and it is as necessary for most of us to take our views in these lines at second hand as in astronomy or chemistry. There are many readers of the RECORDER who fully believe that Paul wrote the Epistle to the Hebrews, that the book of Isaiah is all from one hand, and that every part of Jonah and Daniel is historic fact. Those to whom few or none of these positions are any longer tenable, have to decide in what light they will put before the most intelligent Chinese under their care what they suppose to represent the most probable realities. To teachers of both classes Dr. Davis' pamphlet will have a special interest as representing the thought of one who has been over the ground with restless Japanese minds predisposed to believe everything new, because it is new, and to doubt the old, because it is old. No harm can ever come to the cause of truth by temperate and fair discussion of fundamental verities, but he who once loses hold of the supernatural is in wandering mazes lost.

* * *

WE are indebted to Mr. Granville Sharp, of Hongkong, for a copy of the first two issues, January and March, of the "Anglo-American Magazine," published (at \$2.50 per annum) in New York and London. This is a new journal to fill a new place, and most of the articles have the ring of practical business sense,

which indicates that an Anglo-American Alliance "to keep the peace of the world," has behind it great commercial and philanthropic backing. Mr. Sharp's contribution on certain characteristics of the Chinese, whom he has met in his forty years' residence in Hongkong, contains some things which would certainly excite suspicion if found in the book of a transient traveller, such as the tale of "A 'Pun," who positively refused a rise of a dollar a month in his wages, on the ground that neither he nor his wife in Canton had any use for more than six dollars per mensem! The same man often brought to his master little squeezes which he had to accept to save trouble, but which he invariably and politely turned back to his employer on the ground that they "belong master." It is refreshing to read, however, that at a later date, and for some unexplained cause, A 'Pun was brought to accept \$15 a month. Mr. Sharp tells us that he employed nineteen natives to look after his business during his visit to England and the United States, with a Portuguese clerk and two Englishmen as referees in case of need. Mr. Sharp has a habit of putting to the credit of his employees in his ledger, at six per cent interest, various sums for good conduct by way of insurance against future needs, and he says that he has at present \$4,000 of this sort on his books. Such treatment ought to produce good servants, and we are not surprised that he has in his employ the children and grandchildren of those with whom he began a generation or more ago.

Mr Sharp is a descendant of the Granville Sharp, who resigned from the Ordnance Department of the British government on conscientious grounds when there was an attempt to coerce the American colonies. He had prepared a lecture which he did not have time to deliver during a brief stay in New York, but subsequently gave it in Hong-kong under the title "China, Anglo-America, and Corn." It is refreshing to find a business man of long experience in the Far East, who not only believes the Bible, but who is not ashamed to quote from it in public and in print. Men who have faith in moral issues as related to their own lives, are the ones best prepared to give intelligent opinions as to the kind of forces adequate to renovate the worn-out empires of the East.

* * *

Mr. Sharp's notes on Chinese traits are supplemented by those of a gentleman who has lived thirteen years in Japan, and held an important position, which enabled him to judge accurately the peculiarities of the Chinese and the Japanese. Among other things this gentleman (who prudently withholds his post-office address) says that "the most serious drawback and defect in the school and colleges of Japan is that students invariably usurp to themselves the right to dictate class policy. Thus, if any teacher is deemed by the students to be incompetent or displeases them by the choice of text-book, or handling of his subject, they at once strike in a body, refusing to attend until the offending

teacher has been dismissed or brought to submission. In these sadly too numerous instances of insubordination the students are usually victorious." Most educators in China will probably regret that they may have made arrangements which will prevent them from suddenly leaving the work of instruction in the Celestial Empire for that in the land of the Rising Sun!

* * *

We are glad to welcome a copy of the Acts of the Apostles, in Mandarin, being a tentative edition prepared by the General Conference Committee and issued by the British and Foreign Bible Society, American Bible Society, and National Bible Society of Scotland, conjointly. In the Introduction the Committee says:—

"After a long time—too long—the Mandarin Committee of Revision have at last held a meeting at T'engchow and completed their work upon the Book of Acts. They regret exceedingly that the whole work is not in a more forward state of progress. It should, however, be stated that a large part of the New Testament has been canvassed by a number of the Revisers, and it is the hope and purpose of the Committee to have yearly meetings from this time onward and to push the work with all possible expedition."

We expect to review the work more critically hereafter, and only venture to express the hope that the work of the Committee, which has been thus fairly lunched, may progress more rapidly in the future.



Missionary News.

Mrs. Bondfield wishes us to announce that as she is leaving Shanghai shortly for England she has resigned the Secretaryship of the Tien Tsu Hui, and that in future any literature published by the Society may be obtained from the Hon. Secretary, Mrs. Barchet, 51 Rifle Range Road, Shanghai.

From the statistics of the North-China district of the London Missionary Society (including Tientsin, Peking, Chi-chow, Yen-san, and Ch'ao-yang) we notice that at the end of 1898 they had work in 83 out-stations and had a staff of 45 preachers, 36 school teachers, 19 colporteurs, and 14 Bible women. They reported 3,141 baptized persons, of whom 1,748 are church members (in some parts of the district adult baptism is not equivalent to church membership) and 1,274 adherents. Native contributions during the year amounted to Tls. 1,013, besides Tls. 514 for medical purposes. There were 566 baptisms during the year, against 390 reported in 1897.

A. K.

Methodist New Connexion, China Mission.

RETURNS FOR YEAR ENDING
FEBRUARY 28TH, 1899.

Year of entrance	1860
Ordained missionaries	7
Missionaries' wives	7

Male physicians	2
No. of stations	3
viz., Tientsin, Shantung Kai-p'ing.	
No. of out-stations	194
Communicants	2,513
not including children under 12.	
Probationers	2,062
No. of day-schools	39
„ „ scholars	530
Preparatory schools	2
„ „ scholars*	14
Training institution	1
Girls' school	15
„ „ scholars	1
„ „ scholars	11

* Students in training as native preachers are chosen from the scholars in preparatory schools, who are originally drafted from our day-schools. It may be added that we have in active work three ordained native pastors and 47 native preachers, unordained.

JOHN HEDLEY,
Secretary.

Anti-Opium League in China.

CONTRIBUTIONS.

Brought forward from last year	\$60.71	
Mr. H. J. Openshaw (Kai-ting)	10.00	
Dr. H. M. Hare (Kai-ting)	5.00	Per Rev. W. M. Upcott.
Rev. J. Endicott	5.00	
Dr. R. B. Ewan (Chen-tu)	3.00	
Miss L. A. Brooks	5.00	
„ Maud Killam	5.00	
Rev. H. O. Cady	3.00	
Dr. H. L. Canright	3.00	
Mr. N. E. King (Sui-fu)	5.00	
Rev. G. W. Bondfield	2.00	
吳偉臣 (Soochow)	4.00	
陳碧山 (Shanghai)	10.00	
陳芝山	10.00	

\$130.71

W. H. PARK, M.D.,
Treasurer.

Issues from Mission Press. June.

基督實錄. Life of Christ. 8vo. S. D. K.

聖公會要道. Elements of Christian Doctrine. Vols. VI, and VII. American Church Mission.

花圖書. Specimen Book of Cuts. Vol. II. Chinese Tract Society.

使徒行. Acts. Mandarin. Three Bible Societies.

李杜氏記. In Memoriam,—Pauline Dubose Little.

- 公禱文 Prayer Book. Wên-li. American Church Mission.
 天文圖說 Hand-book of Astronomy. Educational Association.
 除煙報 *Anti-Opium News*. A.-O. L.
 孩童衛生編 Lessons in Hygiene. Vol. I. Scientific Book Depôt.
 Deutsch-Chinesische Lectionem, P. Kranz.
 Nying-Po T'u-Wô Ts'u 'Öh. Romanized Primer.
 Report of the West China Medical Mission of the M. E. Church.
 Story of Kuling. Rev. Edward S. Little
 Hand-book of Birds. Educational Association.
 English Supplement to *Intercollegian*. Nat. College Y. M. C. A.

Diary of Events in the Far East.

THE ANTI-FOREIGN OUTBREAK IN FU-KIEN.—The following are the details of the riot in which the lives of Rev. and Mrs. H. S. Phillips, Miss Sears, and Dr. John Rigg, of the Church Missionary Society, were endangered. Early on Wednesday, 14th June, a mob of several hundred armed countrymen arrived at Kien-ning city, near Foochow, bringing with them five men as prisoners, whom they accused of procuring children for the missionaries, to be killed and portions of their bodies used for medicine. The mob waited on the city elders, who advised them to go to the Yamên. The first Yamên told them to go about their business, but the second Yamên took the prisoners into custody. The mob insisted on the instant decapitation of the prisoners, threatening that if their demand was not complied with they would destroy the Mission property. On Thursday the mob burnt the church, the dispensary, and the leper station, and murdered a leper Christian. They then found an old man who had in his possession forty dollars and a knife. The mob brutally beat the old man, then carried him to the river side, beat his brains out with a stone, and threw the body into the river. The mob went and again demanded the decapitation

of the prisoners. The mandarin said there was no proof that the men had committed any offence, but he decapitated one man and gave the mob fifty dollars and light refreshments. The mob then dispersed, some of the rioters going to the hospital, which they looted, but the building itself was not injured. One or two heathens were killed in the riot.

News of the disturbance arrived at Kien yang at daylight on Friday. Mr. Phillips' cook at once prepared to leave for Foochow, and Mr. Phillips went to the Yamên for consultation and advice. The mandarin sheltered Mr. and Mrs. Phillips and Miss Sears and sealed the house. Next day (Saturday) all was quiet. An inventory was taken of the contents of Mr. Phillips' house. On Saturday night Dr. Rigg started down the river, and on Monday Mr. Phillips and party followed. The Kien-yang magistrate acted well and rendered valuable assistance.

JUNE 20th.—All missionaries west of Foochow, have been recalled. A steam launch with the Rev. W. C. White and the Rev. W. S. Walsh, of the Church Missionary Society, has gone to Sui-kou to meet them. The Rev. H. S. Phillips and party were at Yen-ping on their way down.

JUNE 25th.—The gentry of Kien-ning and neighbourhood have issued a proclamation calling on the people to rise and kill all the foreigners. The interference of the mandarins is defied. The anti-foreign spirit spreading down the river to Yen-ping and Sai-kou.

Anti-foreign Spirit in Yunnan.—There were disturbances at Mêng-tze on the morning of the 22nd June, but the for-

eigners there are safe. The Customs' residence was burned and the quarters of the outdoor staff and the French Consulate were plundered.

The Improvement of Vladivostock.—Russia has assigned thirteen million roubles for the improving of Vladivostock, of which two million roubles are to be expended at once.

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BIRTHS.

At Chi-nan-fu, May 12th, the wife of Rev. V. F. PARTCH, of a daughter.

At Wuhu, An-huei, May 27th, 1899, the wife of Mr. M. B. BIRREL, of the C. and M. A., of a daughter (Mary Frances.)

At Shameen, Canton, on June 4th, the wife of Rev. THOS. MCCLOY, M.D., American Baptist Mission, of a daughter.

MARRIAGE.

At Newchwang, Manchuria, May 31st, by Rev. James Webster, assisted by Rev. J. Miller Graham, Rev. JAMES STOBIE, Kai-yüan, and KATE K. PATON, L.R.C.P., of Scotland Mission.

DEPARTURES.

FROM Shanghai, June 2nd, Mr. and Mrs. F. DICKIE and two children, of the C. I. M., for America.

FROM Shanghai, June 10th, Mr. and Mrs. H. A. SIELEY and three children and Mr. R. DEWITT SMITH, of the C. I. M., for America; Rev. R. M. MATEER, wife, daughter and infant, of American Presbyterian Mission, Weihien; W. I. SEYMOUR, M.D., wife and two children, American Presbyterian Mission, Tungchow; Rev. W. C. LONGDEN, Miss YOUNG, Mrs. HOBART and two children, Misses LOUISE and B. HOBART, Mrs. DAVIS, Masters

WALTER, LAWRENCE, FRANK and EDWARD DAVIS, A. P. PECK, M.D., for America.

FROM Shanghai, June 17th, E. R. WAGNER, M.D., wife and three children, Mrs. H. D. PORTER and two sons, A. B. C. F. M., for United States.

FROM Shanghai, June 22nd, Mr. and Mrs. J. H. TODD, of C. I. M., for New Zealand.

FROM Shanghai, June 26th, Miss R. CROUCHER and Miss J. A. WARNEE, of the C. I. M., for Australia.

FROM Shanghai, July 1st, Rev. W. N. CROZIER, Presby. Mission, Nanking; Rev. J. N. HAYES, D.D., Am. Pres. Mission, Soochow; J. H. MCCARTNEY, M.D., wife and three children, M. E. Mission, Chungking; Dr. E. J. WOODS, wife and three children, S. P. M., Tsing-kiang-poo; Rev. and Mrs. PILQUIST and child, B. and F. B. S.; Rev. and Mrs. SMYTHE, of M. E. Mission, Foochow; all for United States.

ARRIVALS.

At Shanghai, June 2nd, Rev. J. R. GRAHAM, wife and three children, from United States.

At Shanghai, June 6th, Rev. H. DIXON and wife, from London.

At Shanghai, June 26th, Miss J. H. SHERMAN, from India, for C. I. M.

